

# QUESTIONS OF PROFITABLE AND

PLEASANT CONCERNINGS, TALKED of by two olde Seniors, the one an ancient retired Gentleman, the other a midling or new upstart frankeling, under an Oake in Kenelworth Parke, where they were met by an accident to defend the partching heate of a hoate day, in grasse or Buck-hunting time called by the reporter the *Display of vaine life*, together with a *Panacea* or suppling plaister to cure if it were possible, the principall diseases wherewith this present time is especially vexed.



LONDON  
Printed by Richard Field, dwelling in the  
Blackfriars by Ludgate.

1594.

QUESTIONS OF

PROFITABLE AND

PLEASANT CONCERNINGS, TAK-

ked of by two of the Senators, the one an ancient retired

Countryman, the other a younger man, who had been in the

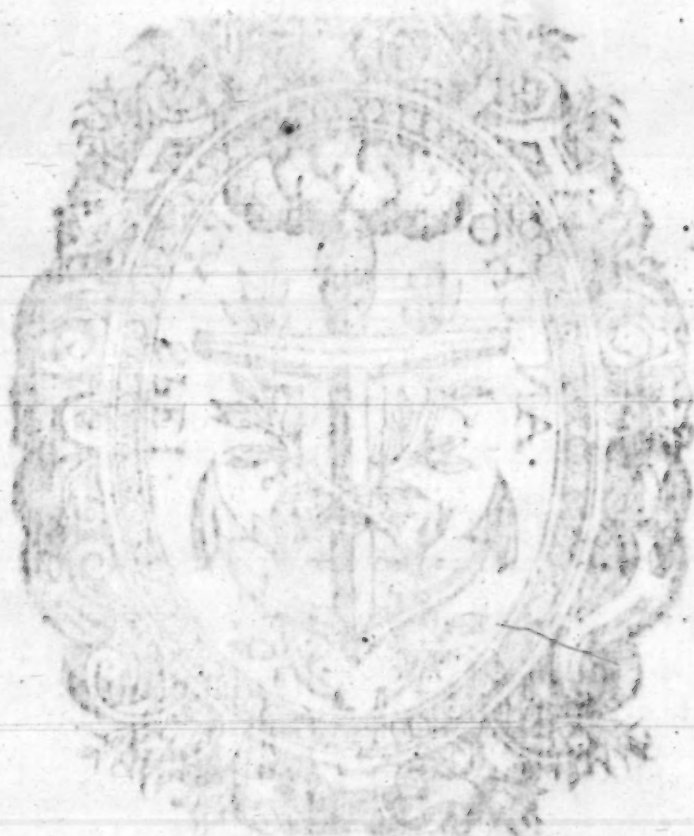
City of London, and who were both of them in the

Black-hunting time, called in the report the City of

London, the report, or with a reference to the City of

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# TO THE RIGHT HONORABLE ROBERT

DEVORAX, EARLE OF ESSEX AND

Ewe, Vicount of Hereford, Lord Ferrers of Chartley,

*Borchier and Louaine, Maister of the Queenes Ma-*

*iesties horse: Knight of the noble order of the Gar-*

*ter, and one of her Maiesties honorable priue*

*Counsell. Your honors most bounden O. B.*

*wisheth long and happy life, with  
increase of honours.*



Ight honorable, hauing found this booke  
of profitable concernings and pleasant de-  
lights, collected by the diligence of some  
one, who it should seeme ouer heard the  
matters, at such times as they were talked  
vnder an Oake in the parke at Kenelworth, some few  
yeares past: I thought it my dutie, meeting with the sub-  
stance thereof, to dedicate them vnto such a principall  
worthy as your honors selfe, who haue alwaies hitherto  
bin found flourishing and budding forth to all vertues, in  
such forward sort, so as the world hath conceiued an un-  
doubted hope, you will alwaies hold greene and lasting  
in the increase of them, without suffering any rottennesse  
or corruption of vices at any time to approach you. Fur-  
ther, because the principall subiect of matter herein con-  
tained setteth out the notablenesse of such former wor-  
thies, as haue through the perfection of vertues absolute  
in themselves, deliuered successiuely the fulnesse thereof

*The Epistle Dedicatorie.*

ouer vnto their posteritie, it could not but meane your worthy selfe, especially when I called to minde the example of your honorable father deceased, who in his life time attaining to the tipe of vertues worthily acquired, through the full & entire possession of them, was no doubt in himselfe sufficiently able to deliuer the ouer as peculiar & proper blessings to his worthy offspring, so that now they are found no lesse excellent & effectuell vertues in your selfe & the rest of his succeeding children, the they were in his antecedent selfe. Withall I most humbly beseech your honour, not to thinke I presume hereby to adde any forces to your strong vertues, which are already sufficiently knowne and magnified, euen of them that are best able and most worthy to iudge: but rather being priue to my owne vnworthinesse, onely desire to shew, that there neither is, nor hereafter shall be, any abilitie to do dutie hid len in me, which for lack of diligence I would leaue vnperformed: Neither go I about to thinke that it is possible for me to expresse that which belongeth to the due desert of your incomparable vertues. A matter also superfluous for me to do, considering that euen as the shadow followeth the body, so glory and renowme associateth the excellent parts of noble and well deseruing men. The principall thing right honourable that I had herein to regard, was that the matter might fall out fit and befitting the dignitie of your worthy selfe, whom I haue bin bold to choose as patron to present the argument of this booke vnto: wherein I confesse I haue not so thoroughly obserued my charge neither, but haue wittingly faulted therein also, foreknowing as I do, that your honor can spare no houres from the vtilitie of commonwealths matters, to bestow so much as one looke vpon the vnworthinesse hercof. Yet for their sakes, who vn-

doub-



*The Epistle Dedicatorie.*

doubtedly if they will, may reape benefit hereby, I haue made bold to hope your honor will vouchsafe to enable it, wherein you may according to the words of the Gospell hauing enough your selfe, receaue at my vnworthy hands that also, whereof you haue no neede. If your honor for their sakes vouchsafe to agnise my dutifull endeoures, it will prooue such a sufficient reioycing vnto me, as shall binde me for your so great fauour and pardon, dayly to pray for your honours encrease and growth vp to all the happinesse your heart can wish. Beseeching almightie God further, that as mightie *Gedeon* receiued strength and furnishings, of all necessary aids and meanes to preuaile and overcome his enemies the *Madianites*, at the time of his faithfull seruing and calling vpon God vnder an Oake in *Ephab*. Euen so vnder the seruice and command of our gracious and neuer fading greene Oake, planted and watered by the hand of God, to be the shelter of vs all vnder her fauourable aids, your honor, together with such other worthies, tried and approoued partakers in all aduentures, may bring vnder the enemies to God and our Christian peace: so that in the end also, God blessing your labours, you may build vp an altar of peace for the behoofe of this land, as *Gedeon* did vnder his Oake, which he called *Iehonah Salom*, the God of peace.

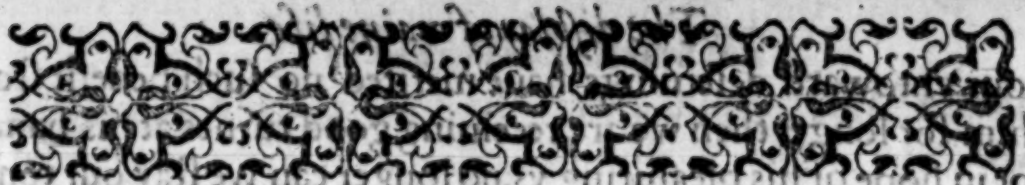
**Yours honours most bounden,**

**O. B.**



## THE EPISTLE TO THE READER.

**S**INCE the world is become so stomack-fallen to abhorre  
all meates, I haue thought good to commend unto the  
world, this Banaceus or sleeping plaine, to cure if it were  
possible all diseases. The drinck you may imagine to be  
made by the Pythagorians Academicks Peripateticks Epicure-  
ans and the rest, wherein if the curious uaine of euery appetite be not  
sifted, yet the essay and taste thereof cannot hurt, because the entire  
and whole thing which should haue brought to askesomnesse with it,  
is not at all offered here. The Authors of this medicine, fearing that  
if they should haue filled up their speeches with curious words, to euery  
satisfying, through it mellow ripenesse, it would be remedied at the  
first reading, as many other more worthy and better approoued  
things haue done. Awaiting also by continuall processe all tediousnesse,  
through which they should haue bin combersome to themselves, ty-  
ring in like manner others with an entire thing, haue therefore taken  
the way, brieflie to cut off all capious speaking, least the matter should  
haue proceeded more infinitely, the either their leasure or the matter  
required: contenting one another with the bare sense of things, law-  
ful purpose to continue life in the matter, knowing it notwithstanding to  
be subiect to withering as all other things are. Abhorring besides, as  
it should seeme to our eyes any thing to a triall through painted guile  
or supportation of Arte. Now howsoeuer the matter frameth, I may  
hope not to purchase the grudge or enuie of any, meddling not at all  
therein, farther than may be seeme the vprightnesse of a reporter: yet  
therein also as becommeth me, intreate the readers, especially Gentle-  
men and the better sort, in whom there is alwaies to be found huma-  
nitie and moderation, not to enterpret things to the worst, but rather  
to pardon faults which all men are subiect unto, to whom I commit  
the correction of my selfe, so far as I haue offended, if they may please  
to vouchsafe the paines, knowing that they will at the least allow me  
as great a libertie to confesse my owne ignorance, as to iustifie other  
mens knowledges. Now for the enuious and ignorant, I desire to haue  
it taken of them as a tale told to deafe men, but to the wise and in-  
different, I hope it may prooue a song sung in a wood, that had a profi-  
table eccho. For whose sakes also I had thought to haue compassed  
out this matter with another meate wand, but that the multitude  
of precepts should haue bin thereby obscured, a fault and hinderance  
to haue made open and plaine things lesse knowne.



# THE DISPLAY OF

FOLLIE.

*Huddle.*



See you neighbour *Dunstable* what hote spur-  
ring there is made after the Buck ouer yonder  
land? were it with you and me as it hath bene  
since each knew other, we could not behold  
such sport thus farre off, but rather so farre as  
might become vs, keep way with the formost.

*Dunstable.* Sir then was then, and now is now, they that cannot  
do as they haue done, must content themselves with what they  
may do: pleaseth it you therefore to greeue ouer the game in the  
plaine felde, and to let me tie vp our hories to yonder bough,  
reposing our selues awhile vnder the shade of this goodly  
greene Oake. *Hud.* I readily consent to your indifferent mo-  
tion. *Dunst.* Because it is vnwholsome and not altogether safe  
to sleepe in this wilde wood, let me beseech you to discourse  
such matters as our experience may delight vs to remember:  
withall, vouchsafe I pray you, to report the newes of London,  
for thence I vnsterstand your maister ship is lately come. *Hud.*

With a glad will, but ere we enter into them, let me first tell  
you what I latest heard, which proouing true will equally glad  
vs both. This noble Earle is not come hither to take an hono-  
rable recreation only, as heretofore he was wont, but purpoeth  
withall to keepe a standing house here the whole yeare thro-  
rough. *Dunst.* But that I feare the contrarie, how should I re-  
ioyce at these glad tidings. *Hud.* My selfe in like manner hold  
the matter doubtfull, knowing the speciall imployments her  
Majestie hath daily to make of his most approoued good ser-  
uices, being still as he hath bene alwaies so excellent a becom-  
ming states peare, that his worthinesse cannot but carrie him  
from vs to matters of farre greater consequence. To say truly,



*The display of vaine life.*

our vntoward deseruings haue merited no such benefit from him for longer then we are receiuing good turnes at his hands, or in hope of his pleasuring vs, no longer can we stay our tongs from cursing, banning, and vngracious deprauing his notable parts, whereof we are most vnworthy to iudge, yet alwaies take vpon vs singular skill and knowledge: were it therefore but our vngratitude onely, then which hell hath not a more vgly vice, it alone were sufficient to discourage such hopes of our good as from the rich treasure of his honourable bounty otherwise might likely descend vnto vs. Our malignant hearts are bent towards this Gentleman, like as the double deuoted Iewes were against our Sauour Christ, whom they worshipped and reuerenced so farre, as miracles and their owne gaine might stir them vp to admire him, further they would not haue to do with him, vntill the time came they were able to betray, lay violent hāds, or crucifie him. Now this good Earle, his Chimneyes smoake, to prepare wherewithall to cram and fat vp our swine bellies, now we wonder at him, and terme him noble Gentleman, honourable Lord, wise counsailler, and the princeliest subiect any realme Christened hath or had in our memorie. False harted hirelings cā we say thus while Beefe & Brewesse lasteth then, with false black breath, boiling from out a venemous stomach blast the sweete blossoms of his frutefull vertues, which even now had almost bin made profitable vnto vs, had we not put forth our snakish tounge tip with the poisonfull hissing of slander and detraction. But now I long to heare the faults you haue obserued in my long speech, hoping you will deale plainely in manifesting them vnto me. *Dunst.* Since it is your pleasure to stay your discourse with a desire to heare my plaine eloquence, I rather blame you for speaking too little against that which is so worthy reproofe, then otherwise thinke much or that you ouer said in the Earle his praise. To say truly, such are our grosse manners, not caring what we say so we say somewhat, and somewhat we must say, else could not the world take knowledge of our sufficiencies, which serue vs much better to finde wants in other men, where they are not, then to feeble the burthen of our owne extremities, lying heavy vpon our shoulders,



ders ready to breake our weake backs. For my part, I meane to turne that cursed speaking you named into hartie praier, that it may please God to further this noble man his purpose and desire, both to this whole countries benefit, and also to the encouraging of other noble and worshipfull Gentlemen, who accompanie him in loue and good will, to do the like by his example, where they dwell. A thing so much discontinued and so farre worne out of fashion, that vnlesse by some notable man it be reduced and set vp againe, the old ancient patterns lost and gone, I feare me, it will hardly or neuer catch the right shape againe, men haue swarued so much to the new cut, wearing all on London fashion, where they neuer thinke on their poore countries, saue on quarter rent daies only. *Hud.* Though you spared me on the maine which stood in your way, you thought to nick me on the bye, not set for you. The ouersight I made in comparing the lewes dealings with God and Christians their behauiour towards man, that mistaking you would not see, though too apparant to a curious eye: but free and tollerable things to be vsed or laide aside, according to the occasions and discretions of men, those you launched at euen out of your reach, presuming for that you shadowed your selfe vnder the couerture of a formall figure, finding fault with your selfe, to escape vndiscovered, marching with your coulours flying: therein you vse me as the blinde Spaniard his boy serued his maister, who to make a lurching fault himselfe, was content not to find his maisters little digression from the law himselfe had made, as if a little breache in the one not found fault with, should giue the other a libertie to offend at large. The outside of your coate neuer gaue me cause to suspect any such lining: besides, what your ancient patterns and fashions should meane, I cannot easily gesse. My yeares being some few more then yours, methinks I should remember from as long a time as you. The while I haue liued, things haue bin gained and bettered by wiser skill and sufficienter knowledges, whereby to raise more profitable and conuenient vses out of things, as may appeare in matters almost of euery sort. Heretofore had men attained vnto any little smattering or small maisterie in arts or vnderstan-

*The display of vaine life.*

things aboue the rest, they straight thought it a point of their deepest skill, to hold others back from the reache thereof, pur-  
posely to haue the more ignorant to dote vpon them, else could  
not the maisters of balduſtum ceremonies, haue climed vp by  
craftie conueiance, to sit in thrones aboue Emperours and  
Kings. I suppose by your ancient patterns and fashions, you  
meane apparell and hospitalitie, wherein to my small power I  
will do my good will to take away the error of your mislike,  
beginning first at apparell. Amongst sundry sorts of men there  
haue alwaies bene diuers kinds of attires, according to the hu-  
mors, degrees, & abilities of the wearers, the shape & fashio be-  
ing euer in the ordainers choises to please themselves according  
to the deuice and conceit of best becomming. Therin this pre-  
sent age hath rather surpassed, to their commendation, sitting  
nearet by. Tailors shapes and garnishings, with better propor-  
tioning and setting out garments, to their bodies, then the Rut-  
terking Tailors of the old stampe, wherevnto you would haue  
fashions brought back againe. You might as well appoint men  
to go naked or loosely attired, which they haue done, as not to  
allow them that must weare clothes, to fit their bodies according  
to their owne minde and fantasie. Had you found fault with  
too costly apparell; where neither the degree nor place requi-  
reth it, or with too fantasticall or superfluous wearing, where  
halfe the stuffe would suffice to make a farre more seemly gar-  
ment; or had you spoken against their follies, who set enuious  
patterns to outvie and vndoe one the other, by trying maiste-  
ries in fashions, who should beare the prodigall bell away:  
which time and cost had bin better spent in the emulation of  
vertues acts, who should haue deserued best in deeds of mar-  
shall prowesse be seeming fortitude: therein had I agreed with  
you: but through the hast you made to finde out these, not so  
worthie your displeasure, such haue also escaped you. I rather  
thinke you wanted words to expresse your good conceit, not  
accustomed to speake in such things, then any wayes come  
short of iudgement to discern aright in greater difficulties.  
*Dunst.* Surely you fauour me rightly; for it was my meaning to  
shew the dislike I had of such as weare more on their backs in



one day, then their fathers did in their whole life time. *Hud.* Now I dare undertake, by your waightie words, you meane such as weare more armour on their backs in one day, or are girted with more wounds and stripes then their Fathers were. *Dunst.* Nay rather, I speake against that excesse, where commendable Farmes which were wont to maintain & bring vp honest tennants and their children, ouer and aboue the rent, are dashed vpon one sute of apparrell together with one daies vnmeasurable expences. *Hud.* I perceiue you could be content to dwell rent-free, vpon the grudge you beare hereat, all the daies of your life. But now to your patterns of housekeeping, I will see to fit you better therein, for I know that troubles you most, and giueth you least cause of offence. Know you how all fathers that leaue their heires lands, charge the said liuings? First the mother her carrying away a iointer, moueables and furniture of the house, that must needs be one hinderance why the sonne should not begin where the father left: then paying out of brothers and sisters portions, is also a hinderance to make him lesse able to keepe house and porte equall with your ancient patterne. Now againe, besides lands and goods, perhaps he wants the offices and entertainments from his prince, which his father was assisted by, in that ample manner to do that you so hastily require. But put the case all Noblemen and Gentlemen were in better sort able to maintaine housekeeping after this fashion, then any ancestour they had, I will shew you sufficient reasons, and those profitable also to the commonwealth, to haue such lauish housekeeping forborne. When you had these prodigall spendings, for custome sake, they neither knew why nor wherefore, a progenie of voluntarie or rather wilfull beggers were thence outraised, the swarme and rable whereof by continuance haue defamed and slandered the whole nation, besides the generall and particular hurts they do in the places where they are yet in that sort maintained. If one Gentleman be able to shew you halfe a thousand thus bred and continued, from one descent to another, for many hundreds of yeares, it is like England hath some greater store of these straw companions. It were much for me to say, that the first brawle of them came from



*The display of vaine life.*

this occasion: because of the likelyhood, I will venture to thinke they did and shew you my reasons: First their breeding and customarie abode in one place, excercising one selfe kind of life; then the commodiousnesse of a wastefull house, to foster them vp in that free and liberall sort, without exception to any that would helpe away with beefe and mutton, as much at their commaundement, that would in this sort come to take it, as at their whose breeding and growing it was of. For it is more likely they tooke their beginning from houses thus wantonly kept, then from a farther fetcht deuise of Abbeyes and Priories, whose benefaacting that way extended chieflie to their supposed children and Paramoures, inhabiting Milles and out-granges within their belles ringing, whither by out-leaps they made their Sabaoth dayes iourneys: their cherishing was onely of such, to do to haue, as the Scot saith, an ease for a pleasure. Againe, such as were fallen by casualties or burthen some occasions of many children into pouertie, former times, I must confesse, had greater respect in time to see to them then we haue, who lightly alwaies by charitable contributions restored the back againe, & in time, to an estate ere they could catch a habit or delight therein: a matter better pleasing no doubt to the parties relieved, then the other contemptuous custome of wilfull begging. Now whether it be likely that vnmeasurable house keepings were the occasions to draw loytering disposed persons from labour to ease, and from one enticing degree to another, till it had fully possesst them to erect a habit or facultie of slouthfull beggers: the first degree being in themselves through this prouision, other members of their like sort and qualitie, as the rogue and vagrant begger, indeed haue proceeded from the number and superfluitie of the first kinde: now I say the better consideration hereof to iudge, I referre to your selfe. *Dun.* Through your gentle teachings, I begin to perceauie an approoued error, in ouerdoing, as well in things that haue good purposes and intents, as also in matters grounded vppon mischiefs, carrying an outward shew of holy and religious deeds. I confesse, Monasteries and Priories were not so likely to haue bin causes hereof, as the other dissolute

lute houses, where refreshings were without respect or partiality. The Moncks and Abbots of my knowledge, cut large shiuers of the loafe for which they neuer sweate, to make themselves strong in the peoples fauour and opinion, or else spent their whole gettings vpon vnlawfull children. Yet notwithstanding by your fauour, you haue not attained vnto the full of my meaning and desire herein, *Hud.* I confesse, I haue not, for the sight of beefed beggers that thronged so thick in my way: but now I haue got past them, I will go neare to meet you on your owne bawlike. Your desire is to haue houses kept to beare the Lord of misrule company at Christmas, spending then vpon Hick and Stephan, who haue no need of it, what would maintaine a seemly family more then halfe a yeare. Such may well be called the Lord of misrule his guessts, who besides excessiue ouer-eating & drinking themselves, spoiling by misuse that they cannot deuour, leave behind them also such vnmanerly annoyances, called beattialities, that the Nobleman and Gentleman that hath thus crammed his quoisrels, must of necessitie forsake their house and housekeeping, till a good winde blow away the vnpleasant saours their Christmasse Poulcats leaue behind them. Thus besides excessiue cost and trouble by the fruits of this carelesse hospitalitie, their houses are left in worse case then common Innes or ostelries. If it be a sheepshearing feast, maister Baily can entertaine you with his bill of reckonings to his Maister, of three sheapheards wages, spent on fresh cates, besides spices and Saffron pottage. So that the Nobleman & Gentleman should haue nothing come in clearly to them at any season, if your ancient patterns might be rightly obserued. I know your meaning is not to haue the Hockedame waited on by them, who for the most part let their lands to halfes, or else conuert all into rent. The entertainment one of them giues vnto another cannot be that you call so hotly vpon: for those fashions you haue a homely terme I list not to remember you of. *Dun.* The money your maister ship hath spent in learning and trauell, is euery penny better bestowed then other. Now I plainly see, let an ignorant man be neuer so wise, or of neuer so great experience, but if he meete with a man of



*The display of vaine life.*

gifts and bringing vp his presuming to know all things proo-  
ueth plaine ignorance, and meere mistaking. Once to day I  
tooke my selfe to know as many wayes to the Church as mai-  
ster Vicar himselfe, but now I see Plowmen are no preachers.  
I haue a Sonne that hath cost me many a quarter of corne, on  
whome for this dayes worke I will bestowe one Peck of pure  
graine, which toucht no chaffe this many a day, to buie him  
more learning; and though I am not able to breed a Gentle-  
man, I may perhaps, as well as some of my neighbors, bring vp  
one. *Hud.* I meruaile how you stumble on the Church and the  
Minister: this hote weather and our long talke should rather  
haue put you in minde of the Butler and the Butterie. Besides  
I cannot bethinke me what vertue should be in your peck of  
pelfe, especially to alter nature; my selfe withall the prooffe I  
could make, could neuer finde the skill to cause a barking  
mongrell to become a true questing Spaniel. To be plaine with  
you, I neuer thinke an Ape more deformed, then when he stri-  
ueth by borrowed skill, to put on that which nature cannot  
grace: nay rather those things are most vgly, which are forced  
and done in spight of nature. Euery one to whome Mastership  
belongeth is not a Gentleman, what purchase soeuer his father  
maketh, vnlesse he can procure blood to alter kinde: that you  
cannot giue your sonne, because you haue not attained vnto it  
your selfe. The notabilitie hereof proceeds from chivalrie and  
marshall prowesse, where for princes right, and common-  
weales fastie, through worthy aduentures of blood and life,  
purchase is made at the dearest price and rate. Therefore as  
there cannot be a greater cause amongst men, then the Prince  
and commonwealths businesse, nor a greater matter then blood  
and life, to be powred out and parted withall, of necessitie the  
greatest and principallest respect and regard hath euer bene  
had therevnto. *Dunst.* By your fauour sir, there are no such  
lawes yet made to prooue Souldiers Gentlemen: or if there be,  
it is left out of their stile in all that I can reade or vnderstand of  
their profession. *Hud.* If you speake ignorantly, I am conten-  
ted to helpe you oter the stile; you seeme not able to clime, but  
if you play the Foxe with me, grapes are no meate for you,  
espe-



*The display of vaine life.*

§

especially of my reaching vnto you. Because I haue some doubt of your words, and no cause to mistrust your selfe, I will declare my minde herein more fully. You know how all that are put to learning proue not learned, neither all degrees of learning of like estimation: no more are any to be counted Gentlemen, vnlesse they were so before their degrees taken in Artes. Likewise, all that follow the warres proue not Souldiers, nor all that proue Souldiers, take not their degrees at armes: neither those that take degrees, all of one account or worth. For as there are diuerse kinds of vertues to make vertuous, so are there diuerse degrees of the vertuous, according to the sorts of the vertues they haue attained. The most rich and excellent vertues were principally acquired and gotten by princely deseruing men, the renowne of whose glorious deeds hath rightly gotten vnto themselves iust preheminance to guide and go before the rest, as hereafter I will plainly shew you. In their power and Maiestie onely therefore it is to nobilitate, commend vnto honor, and to make Gentlemen, and not in your peck of drossie ointment, though made of the Quintessence of old Angels. Gentlemen bred in the warres, and those that come of them, you see are not made, for it is no proper speech, to say that is made, which is bred; neither can art or reason helpe to make it good. *Dunst.* Without offending you with my rude answers, let me aske you this mannerly question. Do you meane those that are begotten and borne in a Campe, to be onely Gentlemen of blood, or how otherwise I beseech you to shew me? I haue heard this matter often debated, but neuer fully agreed vpon. *Hud.* Because you haue already heard it doubtfully handled, and at no time discusst, it may in like sort become me to giue place to some doctor of the Ciuill law, to whose profession it especially appertaineth to know the certaintie of all worthie antiquities. *Dun.* It fits me not to importune you, otherwise I should receiue a great good turne at your master-ships hands thereby, for my sonne takes great delight in petegrees of Gentlemen, and hath some skill in quartering their coates. God willing he shall one day waight vpon you to better his knowledges, if it may please you to accept of his vnwor-

*The display of vaine life.*

chinesse. *Hud.* Bring him with you on Sondag next to dinner, where you shall be sure of a Pigge for your sonne his welcome, therein I meane to proue his skill, how he can head and shoulder the same; the iawes and eares he shall bestow vpon you after he hath quartered them. The head so spoiled, he shall charge his quadrate trencher with. *Dunst.* I thought I should make you merry with my mistakings, I now and then catch a word or two from my sonne, which for lack of due placing, marreth all in the making. *Hud.* You shall in earnest (if you list to carry it with you) heare what I can do in your sonne his Art. The Pigs head shall be vpon a Spit couchant, the toung pendant, the braines dormant in the sauce poinant. Now for a supporter or crest, because of the quadrufoile in his bare head, there shall be a recompence made by purchase of the back ribbes and chinebone. All these thus put together, must of necessitie conclude som what, especially in a morning fasting. *Dun.* Most of these termes my sonne hath by heart, and will talke them to a glasse window I haue, when many times it is my fortune to ouer-heare him. According to your saying, also he hath often confest vnto me, that his wit and memorie haue serued him best to those purposes in a morning eare he haue eaten any thing. But still I am to put you in minde of my former desire, wherein I am perswaded you are able to satisfie a much better man then my selfe. *Hud.* Rather then to giue cause to hinder our exercise of speaking, I will do my best to content your minde herein, hoping you will not put my ignorance vpon me as a re-prooffe, neither returne a bolt weakly shot, strongly vpon my owne head. It should seeme there were ignorant times wherein men liued in full plentie so abundant, that they needed not at all to search out or care for, more then the vse of necessities already in their owne possessions. In progresse of further time, while they were thus lulled in their soft delights, their ordinarie prouision through their numbers increasing, began as it were to abate and growe emptie, well towards a want on the sodaine: now the way to supply the same, was not so ready as the necessitie grew vrgent; wherevpon some few, or rather one about the rest, stirred vp by a more ready motion, and better resol-



resolved spirit, put forth himselfe with purpose rather to seeke remedies where they might likely or possibly be found, then securely to stay themselves vpon decaueable meanes. These few thus quickning their dull senses, by the instigation of that qualitie which is euer least subiect to base neglect, to preuent that which was like to ensue, they ranged into the world like companions and fellow aduenturers in the behalfe of themselves and the rest; whose cogitations for want of stabilitie of courage, could neither respect nor take in hand, any thing beyond the slow custome of grosse ease. These worthies, I say, thus trusting to their bold and confident courages, set vp their rest, either to follow & acquire that which should become profitable in a communitie to the whole societie and company, or neuer to returne backe, or once to thinke of the sweetnesse they had tasted by their former varietie and plentie. God, who euer prospereth the most worthy portion of his grace, which setteth forwards it selfe to vertuous and industrious acquirements, presented in short time vnto their view, helps before that time vnknowne, but yet not without danger, nor so successfull, but still they should worke themselves into the possession of them, by hardie, painefull, and manlike endeoures. After they had through this good gift & enclination of Fortitude, bin brought to the discouerie and knowledge of these likely meanes, by exercise and progresse in this vertue, they dared withall to aduventure, and with a voluntarie courage set vpon difficulties, which ere that time for want of prooffe-making in themselves, they had not mastred. Setting at the first, fiercenesse against feare, and extremitie against extremitie, and so by the aiding hand of God easily conquered into their obedience and vse, first wilde and forcible creatures, then others that were vnder the maisterie and command of them, before that time the matter of their spoile. These worthies thus returning with profitable reliefe to their droanes at home, who notwithstanding their owne defects, were yet able to conceipt and admire the excellencie of the conquerours by their atchiuements, most moderately on the suddaine they extolled and lift them vp beyond the credit and beleefe, that they could be lesse then Gods in

*The display of vaine life.*

comparison and distinction of doings, being brought on at the first by these motions and affections of ioy, there was no doubt in continuance they would be settled in opinion to receiue and reuerence them for no lesse then Gods in deed . After, by this support of courage, they had gone thorough and accomplished matters sufficiently behouefull for the common bearing out of necessities ; they then cast another about presently with themselves, how to encrease and make permanent their yong and new begun world. strongly resoluing with themselves afresh, that now it was no lesse expedient, with lawes and manners to fashion them how to liue , then before it was needfull to seeke out necessities to maintaine life . After they had entertained and taken into counsell the prudent and considered vertue, you may then thinke they gained by degrees , into matters which haue bene indifferently from one time to another deliuered ouer , as may appeare by the benefits we haue receiued from them which were immediatly before vs . Now amongst those that were thus prouoked and prepared through the force and facultie of Fortitude, after they had exercised their desires vpon such hard and laborious things, as before I shewed to be out of their powers , there was also in the company of these few, one principall man, whom I would haue you to vnderstand, in the sight and beholding of the other did that aboue the rest, wher-vnto they were rather ministers of aides and obedient helpers, then any way able to equall : to whom they did both in their expedition abroad , and also euer after in all places , for his chiefe worthinesse, attribute dutie vnto . This princely worthy, being more intire and fully posselt with the height of vertues, whether by the benefit of nature , or by the speciall indument of Gods grace, with absolute partes , he by all their consents had princely powers set vpon his shoulders , and by generall voices , was chosen and instituted their Duke and leader , to go before them in all manner of concernings, aswell of warre and conquest , as also to be their vpholder , conseruer, and commander in all matters of ciuill institution and direction . Now after all eyes were fastened on him , and all hearts bent at his deuotion, such as would not forsake their retchlesse slouth,



flouth, but still haue wrapped themselues within the spoile of others labours, such at the length by his assignement, were appointed places to serue in, according as euery one was spirited, disposed, or more or lesse apt to performe and discharge trust and seruices to be committed vnto them. *Dunst.* Surely Sir, you haue spoken so darkely, that for the thick spleigh of boughes and broad leaues of this tree, I cannot discern your meaning. *Huddle.* Thinke you I go about to deceiue you with darkenesse of words? If a field be said to haue eyes, a wood may likewise haue eares. But whether you heare me not, or list not to belecue me, the likelihood hereof shall carrie me to credit the same, knowing that matters of lesse prooffe and more vnlikely trueth, haue bene receiued from worse grounds and beginnings then this commeth from. But you may see how the loue I beare you hath carried me to clime vnkowne hauntes, and such difficult pathes, as there are no steppes or traces left mee to follow; therefore you may say, it is like to proue a hard iourney to a weake tra- ueller. *Dunst.* Now I better remember my selfe, I haue read many stories agreeing with your worthies in their notable deedes and exploites, done by couragious and bold attempts. *Huddle.* I will not seeke to winne you by extremitie of speeches, but leaue you to the libertie of your owne better conceauings. To keepe whole the vnderstanding of the matter, I will come to that which shall neereliest agree with that I said before. After this principall Worthie was enthronized by others, himselfe was also addicted and disposed, for the better conseruation of all things in order, in the integritie of his iudgement and discernings, to consider with rewards and dignities such deseruers and beautified mindes, as himselfe had seene forward by ready and feruent dispositions, placing and crediting vnto them for their tryed and approoued seruices, such degree of trust and superioritie, as might both stand in stead towards a recompence of their trauailes, and also the more incourage them to go on with him in perfecting things necessarie to vphold societies and vocations, wherevnto he had lately sorted the whole people. Afterward, such of

*The display of vaine life.*

all sorts as had defected and come short in sufficiencie, to performe matters and places committed vnto them, so as the rest receiued losse and hinderance by their fault or negligence; such iniurious deceiuers were deposed, thrust downe, and disfranchised, as persons vnfit to become the strong vertues and properties befitting men euer after compelled to exercise weakethings, and withall enioyned to liue out the rest of their dayes in the company and conuersation of women. What occasion soeuer notwithstanding vrging the vse of them, such were neuer recalled nor suffered to execute duties amongst men. *Dun.* That you may perceiue the warmth my beleefe hath catcht through your most excellent description, I will open vnto you my conceiuing of your speeches, by the processe whereof I gather, you meane to deriue Kings and Princes from the most especiall deseruing worthy, who from successour to successour, haue still added ornaments of rare excellencies: to the intent that those who from time to time haue issued from them, might through their cleare and shining perfections be discerned to haue issued from such noble, famous, and renowned progenitours. Prouing further withall, that such high prowess and meritorious parts neuer fading, but euer more and more encreasing, haue long sithence through the dignitie and glory of notable deeds by the hand of God, bene exalted into throne and Maiestie wherein they sit, hauing in themselves through him sufficient power and abilitie enough to nobilitate and make famous whomsoeuer they may please to nominate, appoint, and choose. *Hud.* I thinke it hath bin the warmth of gentle blood, which beating within your brest, hath thrust out this formalitie you indent your words withall: could my consent helpe towards it, you should be made a gentle maister Scriuener, for your orderly frame of words are so well suted, that as me thinketh you haue much amended the old patterne you began with in the morning. If you mistake me in sence also no worse hereafter, it shall not repent me to talke of this fashion yet a while longer with you. *Dunst.* Though of my selfe it soundeth not well, yet without brag be it spoken, there be Gentlemen of blood in this countrey that sit not so high in the  
sub



subsidie booke, neither are rated in furnitures and setting out of men to the warres in sort as I am. *Hud.* Herein you deceaue me little. I euer tooke you fitter for the land then the sea. How can you proue a good marchant, that are not willingly pleased with the venture of a little without grudging, to gaine infinie- lie and continually? I doubt me if her Maiesties most grations prouidence exceeded not the beneuolent respects you beare euen to your self, you could not so quietly haue encreased your ability, nor brought your wealth to that plenty, you now enioy it, but might haue bene indangered to haue lost somewhat of that you haue long sithence through her safe gouernment and defence, laid vp in hoords, robbing the common-wealth of the due vses they were made and should serue for. There are too many both vnmercifull and most vnthankfull men, who repine and are more troubled with the departure of a little from their superfluitie and abounding plentie, then other good men are from their reasonable and competent abilities, which they readily shew to the vttermost by their good intents. I partly know them you stretch your superlatiue degree of comparisons at, or if I do not, thus much generally I can say of all Gentlemen, that their forwardnesse to haue such things in a readinesse for themselves, if need should so require, and with setting out their sonnes in seruices already past, that if you should be rated, as they becommingly prepare themselves, you would thinke your selfe robbed of that you bestow in that sort, of and for the safetie of your selfe and your goods. I confesse you want no abilitie with the formost to performe necessarie seruices, could your willing heart consent to the same, as I said, to your owne good. I trust for Subsidies, Gentlemens lands and their other values are more readily discerned, and farre more seruiceable then your buried pelse, laid vp for the deuill and his kingdom of darknesse. Had you the lamentable experience but of one daies warres, which God keepe vs from, you would then call for twentie yeares subsidies, and bring them in as willingly as you now burie and obscure them from the seruice of the realme. For all your complaining, I doubt not but once in the yeare you squirt out a commoditie to ingrate vpon the Gentle-

*The display of vaine life.*

mans necessitie you meane, with buying eyther his whole yeares wood-sale, his croppe on the ground, or some other out-lying commoditie, that shall goe neare to defray your whole yeares charges, the marriage of your children excepted. *Dunstable.* Had I thought your maistership would haue taken my free speeches in so ill part, which concerned onely my selfe and my ready abilitie, to forward to my power my Prince her occasions and seruices, I would haue forborne to haue vttered my minde, wherein I onely griued, that any should exempt themselues or forbear to extend their vttermost helpe and indeuour in such good workes. My intent was not to repine at my owne easie charges, especially to performe so necessarie a dutie. If it please you to forget my foolish speeches and scattering questions, beginning where the matter brake off, you shall fauour me; in that I haue a speciall desire to heare at the full, you hauing so notable entred into the declaration thereof. You left at absolute vertues, which are the gifts of nature, and accompany Gentlemen from their birth. *Huddle.* Sithence by your desire I am put in minde of complete vertues, which are said to be in Princely descents of bloud from the beginning, and at their entrance into the world: I am contented there to beginne againe. All creatures in manner that beare life, haue also at the first an inclination towards a very neare similitude of the nature from whence they came: by which I prooue the perfections that are in parents, descend wholly and without change, steps, or goings on, in like manner and sort to their children, as they were indued therewith themselues, but if the parent want the perfection thereof himselfe, his childe may attaine vnto it, but not by natures benefit, for that the foregoing one had not the entire possion thereof in the time of his life. It is euident to euery vnderstanding, that absolute vertues neither decrease nor increase, for looke what is perfect in it owne fulnesse, the same is able to enriche and fortifie what it affecteth, and naturally inclineth it selfe wholly vnto: it neuer decreasing, as I said, because of it perfection it can be no lesse in the succeeding childe, then it was in the proceeding father, so  
that



that the vertue most excellent in the one, shall be the same without exceeding or diminishing in the other, admitting no mediocritie, reacheth at the first the vtermost point of the vertue which was of that integritie in the former Worthie. That vertue which wanted perfection in the progenitor, his offspring may attaine vnto: but it is not his proper and peculiar blessing, as it should haue bene, had it not wanted perfection in the other. Because the one wanted the full and entire possession thereof, he cannot deliuer it ouer by descent in bloud. *Dunst.* Belike then, if the worthie progenitor had attained to the tipe of all perfections, his worthie offspring had at the first immediately bene seasoned with that most precious liquor, according to the influence into the former vessell. *Hud.* Yea vndoubtedly, but the mysterie of the perfection celestiall, which you rightly termed a most precious influence, it is too deuine to dwell vpon earth, or to be discusst by mortall sence and vnderstanding: but the next vnto that omnipotencie, are Kings and Princes, because they receiue theyr blessings from God directly, without other benefit or additament whatsoever. *Dunst.* Then I pray you Sir, how do diuerse without the benefit of this generous bloud, attaine to such ripenesse as may make them worthie high place and dignitie in the word? *Huddle.* Through forward inclination and disposition, taken with the loue and desire to immitate such seruiceable vertues as they haue scene approoued and rewarded in others, whose more properly at the first they were, and so vpon iust cause, are both receiued and held worthie men. In the first vertuous man, I shewed you euen now, after his good speed was scene, and the way knowne, how he did great things, others were stirred vp to haue pleasure and delight in the like, yet such also as were better endued, and of a more ready motion then the rest. For all could neither be incited by example, nor forced by compulsion to needfull and concerning duties, to the pleasuring of themselves. *Dunst.* By this reckening, wisdom to forethinke is not the least helpe both to seeke and also to become great places attained vnto. *Hud.* All my speeches haue tended to that end and purpose,

*The display of vaine life.*

Yet first I shewed you, how bold courage did rouse and wa-  
ken men from out the cradle of securitie, before they were as-  
sisted by consultation: euen then also had they failed of resolu-  
tion to enterprise and breake through difficulties, such also as  
perhaps were repugnant vnto reason, and aboue that wit could  
perswade to be possible, then all had fainted, and nothing had  
bene atcheiued. Now wit, arte, and counsell, which you spake  
of right now, might haue serued them to prolong their plenty,  
and to haue held them still in ease, to haue lessened and made  
away by deuise, some of their superfluous and rising numbers;  
but the strong vertue was first, and it preuailed to best purpo-  
ses and blessings. *Dunst.* Now sir I beseech you, speake some-  
what of the defects that were found in them that neuer came  
forward. *Hud.* I haue promised so to do. You may imagine,  
that while the sunne is oppressed and furcharged with cloudes,  
her vertue of comforting is for the while hindered; but when  
she hath outwrought them, and broken thorough the black  
prison, her light is then cleare, and her operations effectuell.  
Likewise, whilest wantonnesse, belly cheare, and other entang-  
ling delights, held men back from the vse and knowledge  
of themselues: till I say, the maisterfull spirit had by maine  
force, spoiled and driuen away all impediments, they could  
purchase no freedome nor rest contented, vnlesse they were a-  
ble also to make a through conquest of themselues, then which  
there could not be a greater victorie. *Dunst.* A faire and a ver-  
tuous generation of worthy men, fit to take example at. *Hud.*  
The princely worthy, that had bene the cause of the beginning  
and discouerie of all these things, through his search and ad-  
uenturous inquirie, after I say he had laid these fast know-  
ledges, sufficient both for their owne foundation, and also for  
continuing their succeeding posterities, making alwaies the  
end of one discouerie, the beginning of another, and after him-  
selfe for all these benefits had bene deseruedly crowned and  
holden in due honor and regard of the rest, at once he amended  
all their estates, bringing the number of such as were out of or-  
der, into order, by prouision as aforesaid, of such necessities ac-  
quired, as nothing but the iustice and displeasure of almightie  
God



God could bereaue them. Now to iumpe with your desire, I will directly shew you who were the *pecora campi*, to whome for their ynwillingnesse little or nothing was possible. You must also remember, how at the first I tolde you, few by nature and their owne ready inclination were warlike, yet by instruction and imitation, shaking off and expulsi-  
on and imitation, shaking off and expulsi-  
ng the first disease called slouth, many were fashioned and instituted, by the desire they had to folow the discipline of the first worthies. Notwithstanding all this, there remained a sculke of such, as neither care nor castigation could amend or make able to entertaine other purpose or desire then at the first. Besides, to increase their number & sort, there were diuerse whose courages abated, degenerating and declining by immoderate and intemperate contrarieties, thorough which they corrupted and lost their first bloud and estimation, differing in a manner altogether from the good resolutions to vertues, which at the first, either themselues or their auncestors had bene raised vnto: who rather then faile, by erudition and tradition, for the honour of their owne first vertues, were desirous to haue had their posteritie assumed and admitted vnto them. To make a long tale short, and the rather, because the euening starre hath made the ayre temperate and fit for vs to trauell, you must still note the number that alwaies subiected themselues so much to inordinate libertie, that no decree could demonstrate vnto them any thing sufficient to respect a more ciuill and perite life; but that they would repose themselues vpon pleasures, which they desired still to hold, as their defence and safegard, to keepe and defend them from the perils of their life. Playing the tyrants thus with themselues, suffering basenesse to beare all the sway, according to beastly fantasie and licentious appetite, such neuer came at all forward to better themselues, neither by reputations for vertues, which they were carelesse to possesse; nor for desire they had to purge or segregate themselues from the soft vices they were first infected withall: neither yet were at all moued with the felicitie they saw the reformed to liue in: nay the commandement and reprehension that was vsed for their amendment and bettering preuailed not in them. Now comparing the number of those

*The display of vaine life.*

who neuer admitted excellencies, with those that fell away and decreased their worthy parts and qualities, without respect or care to put on againe the habit and dignitie of well doing, you may well finde the cause, why so many vnworthy, are at all times found amongst so few blessed and happy men, who are endued with excellent dispositions of themselves, to do and to distribute good and wise things. *Dunst.* I pray you sir suffer me yet to aske you this one question more, whether you thinke courage or counsell the more beneficiall vertue, to aduance and set forward actions of greatest moment? *Hud.* I am content to vnderstand you by your meaning, and so answer to that I think your desire is to know, which of the twaine should be the first or more principall vertue to become great things. If wit should be of more force then courage, who should keepe the Woolfe from the dore? the folde alone cannot defend the sheep, neither one sheepe helpe another. If courage were not the preuailing vertue, wit would perswade him not at all to go to the warres, and suffer there all indurances, depriuing vs of such laudable things, as we might else at ease and in safetie inioy. Wit can teach, it is more safe tarrying at home, sleeping in a whole skin vpon a soft bed, then to lie in a waterie ditch abroad with bleeding wounds. Wit can shew you, that it is better to stand by a fire of straw, making Mault in a drie house, then to suffer cold, thirst and hunger vnder the wide open welkin. Wit taught *Vlysses* rather to counterfet madnesse, and to choake himselfe with his countrie smoake; then to change sweete and prosperous pleasure for the sowre aduersities that are suffered in the warres. Wit waiting vpon courage, that is a consonant thing to compasse and make all vndertakings fortunate. Fortitude shall haue much to do, to make wit shake of his feare, forget his trembling motions, and to put on the armour of all proofes, called militarie boldnesse: but when that is once on, with more ease he shall be taught the skilles and knowledges which belong to the tollerating and sufficient doing hard and difficult things. After this, besides wit must also haue constant perswasion, to dare to enterprise, and in person himselfe to go against dangers. Wit thus girt, it is good conferring and counselling  
with



with him in the field : but if naked wit be principall man there , the Drumme and Trumpet must sound and strike vp false alarms to daunce base daunces : first on a little forwards, at the first he cryeth, then by and by retire : the rest must be danced backward , which is called a base daunce , especially in the field . Naked wit can bid others be bold to fight, and runne away himselfe , he can giue counsell , and direct to begin well, but whē there is most need to go forward, defecteth euen in his owne precepts, such tyrants can lead men into the field for their owne good, vnder the standard of wit . To such faire warres I thinke a man might intreat your companie. *Dunst.* Alas Sir, hard lodging and bad diet. would be as good as a murdering picce to kill me out right . Yet for one day I could be content to see fashions amongst them with a quarter of a cold Pig, and an *Aqua vita* bottle vnder my girdle . *Hud.* Nay, I can assure you, the warres and a colde stomach will neuer agree : at these yeares, you and I will pray from them that may . To march in Armour, and to go vnder the waight thereof, would breake our bones, being, as they are, cold, drie, and marrowlesse. *Dun.* My sonne telleth me, it is nothing now a daies to be a souldier, for they neuer come to pitcht fields, as they were wonte in our olde English warres, when the deuision of houses was . *Hud.* Is your sonne a Fencer that wayes to; I thinke he be an vniuersall man . But I pray you what warde hath he to beare of a Musket bullet? it must needs be with his legges, for his hands I know are not Pistoll prooffe. *Dunst.* I confesse those gunnes are diuinish things, and make many men runne away that other wayes would not turne their heads. But when I said a Souldier, I meant the Generall or commander in the warres . He telleth me many times he could discharge the place himselfe , though he neuer saw an enemy in the face. *Hud.* Not vnlike, but shew me I pray you, wherein the commanders office consisteth, according to that you haue heard your sonne report . *Dunstable.* Marrie sir, in ordering and ordaining the field, and in well lodging his campe , neare riuers and places defended from contagious noisome winds. *Hud.* What shall then be the Lord Marshall his place vnder him, if his Generalship be thus imploied?

*The display of vaine life.*

*Dunst.* He saith *Hanniball* supplied both the romies himself, and made the offices one: he alwaies when he came to ioyne battels and prepare his fights, bestowed his footmen vpon hils and places of aduantage, and his horsemen in the plaines and euen valleis beneath. *Hud.* If yong *Hanniball* your sonne were chiefe in the field, his footmen should be Astronomers or wisards, to know when they should not fight, then from the hilles to giue signes to the horsemen to be gone, and flie away together, and so your sonne his hoast should consist of a running campe. Though I was neuer worthy to beare the name of a companion in the warres, yet vnder his conduct I could be content to refuse the offer of a very good place and office. *Dun.* What office is that, and why? I pray you sir let me know. *Hud.* No entertainment could tempt me to be maister of his carriages, to carrie & recarrie hils and dales, windes and waters; besides I know the great librarie that hath cost you so many quarters of Corne, must also waite vpon his remoues. If that fleet vp and downe with him, well he may loose an eye with poaring vpon his *Puerilis*, but with climing the Alpes as *Hanniball* did, for catching an ill humor in that sort, I dare put you in comfort and be his warrant. *Dun.* May it please you sir to take a hard lodging at my house to night, for I see by the Moones leape into her waterie circle, if we sit long here, vnwholsome dewes will be sent downe vpon vs. *Hud.* Not now I thanke you, I haue such businesse with my Lord that I cannot, whē I come into the countrey againe in winter, it is like I will bid my self vpon this warrantise. *Dunst.* I haue a case of some extremitie, wherein I would be glad of your worships counsell, might I be so bold to craue it. *Hud.* To morrow in the morning when my Lord is gone forth againe to hunt, I wil be ready for you, and as glad of your companie as to day. *Dunst.* God keepe you Sir, as it becometh me, I will waite vpon your comming abroad in the morning. *Hud.* Good night neighbour.

*The end of the first dayes meeting.*





## THE SECOND DAIES MEETING.

*Huddle.*



**T**O make paiment of my promise, I haue ouer-  
slipped an oportunitie with my Lord, but I  
hope to recouer it with my better diligence  
the next day. *Dun.* It is a busie haruest day al-  
so with me, and I might ill haue bene spared  
from my worke folkes, who will make it  
noone till it be night, with drinking, singing, and lazing them-  
selues in the shock: but I had rather loose their whole dayes  
worke, then to haue missed your worship, who so friendly re-  
member me to your hinderance. *Hud.* I perceiue they sing  
well that worke well with you, but this faire day will make  
them labour like Bees to gather in your haruest. *Dun.* That  
seruant is too wicked and carelesse, who will take his hire and  
leauē his worke in this season, especially when it is a signe of  
health to labour. *Hud.* I doubt not but you are wise enough to  
reward them according to their deserts. *Dunst.* I pray you sir,  
heare you any further newes of the good Earle his abiding here  
still amongst vs? *Hud.* There is nothing knowne to the con-  
trarie; they that would haue it so, hope as they did, but how it  
will fall out, the sequell must shewe. *Dunst.* How happie a  
thing were it to the common-wealth, if mē of prife would liue  
in their countries to keepe the vnworthy backe. But the neg-  
ligence of them that are and should be worthy, encourage o-  
thers to take their places, and suffer them so greedily to catch  
vp, what they carelesse let fall. Should you but see what mar-  
ket crosses, some mens houses are made with baskets to pre-  
sent all maner of things that euery season affordeth, you would  
thinke it more then time to wish better men in their places:

*The display of vaine life.*

false custome hath made wantons of those that are of no desert nor need, on purpose to bereaue them that want, euen of that they bring vp and should liue by. Nay the foolish world is made more afraid, and stand in greater awe of these proud takers, then they are of God himselfe, by which idolatrie they are become more religious towards men then to their maker. Should such men not performe to their belly Gods a Michaelmas sacrifice of Honie, they would thinke their Bees would die in their Hiuies, or flie away & forsake them at swarming time. If not of Brawne and all manner of wilde foule at Christinasse, their yong stores would become foule, and die of the kernels eare winter passe. If not of Veales and Lambes at Easter, their cattell should rot and die of the murrion or read-water. If not of Pigeons & greene Geese at Whitsontide, their yong flights should be starued in Carlock moone, and their stubble Geese flie ouer their houses at Lammas, and be no more scene. If not of Cherries, Strawberries and Peares at Midsommer, let them looke for Caterpillers and Summer-winds, to blast and destroy their fruit ere *Autumne* come. Would God these widows mites might serue their turnes, then could we go to the pillers and poll our selues according to good father *Tyndall* his counsell. But there is that which farre exceedeth this, wherewithall at this time I am not a little troubled, but to recite it were needlesse, because it is bootlesse. *Hud.* If you grow fine on the sodaine, sparing to vtter your selfe to me, who am no wayes like to prooue a dangerous man vnto you, this daies meeting shall soone take end, and so still safely thinke to my selfe what I had thought boldly to haue vttered vnto you, and the rather at your owne desire. *Dunst.* If you giue me leaue sir, it shall soone appeare vnto you, that my owne grieve and no distrust in your fidelitie, hath caused me to take a new breath in the matter. We can no sooner bring vp our sonnes to mans estate, but with costly maintenance we are faine to make presents of them also: looke what would haue serued their turnes fise yeares at home according to their births and friends abilities, must be spent in one yeare on proud ragges, to ruffin it out in the companie of their betters. Besides, when we haue spent our selues thus vpon  
our



our yonkerie, euen to that which would haue proued honest portions for them to haue liued all their life thorough: now be-  
ginneth our woe betide, they come home with conditions pur-  
chased at too deare a rate. To mend all in the end, their silly  
mothers make vp the matter with their fōd cockerings, strok-  
ing them with foolish words on this sort; My *Sons* & my *Leones*,  
you shall go no more a seruing, but tarry at home with your fa-  
ther and mother. A sonne I haue come home this other day frō  
seruing, with clothes all torne, his purse monileffe, and himselfe  
no doubt gracelesse. He had not bin two daies with me ere he  
fell vpon his yonger brothers, the true consorts of my laboures,  
them he outragiously beat, reuiling besides his mother and me  
with such rakehelly words, & hellish oathes, that I feared more  
then in a tempest, the downfalling of my house on our heads.  
Notwithstanding all this, to make my greefe more restlesse, his  
vnreasonable and infortunate mother lieth at me night and day  
to make ouer and commit vnto him a little farme that I haue  
forsooth for his preferment in marriage, iustifying after her fa-  
shion all his vices, which she would haue me allow for vertues:  
she ruffianly brawles with his brothers she termeth manhood,  
his horrible swearing, hoate & hastie stomach: his outfacing &  
wording at me, audacitie and manly boldnesse; saying the rude  
hinds his brothers cannot tell how to giue a Gentleman his due,  
that hath bin abroad and learned manners and fashions. By her  
leauē he shall shew his behauiour in some other place, where  
such fashions are in request: with me they shall haue no allow-  
ance, nor himselfe from me longer maintenance. Better I were  
now and then to suffer his remisse mother to mistake a quarter  
or two of corne, to buy the knaue a coate with, then to haue him  
Lord it out thus vnder my nose, and I to sweate and swinke, to  
maintaine his lozelrie. *Huddle.* This you take in so ill part, is  
not worth your lament nor complaint. If you consider the  
olde bondage and vassalrie men of your condition were wont  
to bein, you should finde, that to bestow a sonne thus vpon a  
gentlemā, to haue him brought vp, were a pledge of your good  
will to the maister for the mā his good, & no such hainous mat-  
ter as you make it, neither is the place as you impute it, the cause

*The display of vaine life.*

or occasion of your sonne his faults; for there can no Gentleman be of other minde, but that he had rather his man had many good qualities, then one euill condition. Your sonnes climbing follies, to equall or rather exceed them he should not striue withall, in costly apparrell and lauish expences, is also blame-worthy in your selfe, setting proud feathers higher in his toppe at the first, then you are able to reach and pull downe againe when you would. Had you said, the taking of gifts and bribes, to peruert and hinder the course of iustice, had bene a matter of common sorrow, and is wont to be withstood and helped by the presence and authoritie of the honorable, their countries ancient benefactors, next and immediatly vnder the Prince, then had you bene of the minde I would haue you with me to be in, by such reasons & examples as I am ready to yeeld you. Gifts are said to draw a curtaine betweene truth and the prudent light & vnderstanding of the iust, & to make crooked the straight and plaine testimonies and sentences of the righteous. If bribes haue truth once in chace, light she not on a strong couert and sanctuarie, such an one as is nobilitie, to refuge the wronged, it is oddes after many wrinches and pinches giuen her in the course, she will also be gathered vp and spoiled by her fierce pursuing enemies, which by craft and subtilty, can both gaine cope, and take the simple harmlesse wretch in their cruell gins and mercilesse snares. Golden blocks throwne in the way of iustice, her Chariot is in great danger of ouerturning. They therefore that thinke to do iustice, should not so much as looke vpon gifts, which are said to put out the eye of equitie. The sellers and buiers thereof, are not worthy to be trusted in a commonwealth, much lesse fit to hold place and dignitie in the same. In Romes best flourishing daies first iustice was sold, then Rome it selfe was offered to be sold. Two vn-satiabable buiers we are sure of, that is to say, craft and power. Now from viperous matricide sellers, good Lord deliuer vs. But I hope there are none who would be contēt to see the tender bowels of their naturall parents lie bleeding before them: but rather trust to God, that all our English nation in generall will imitate the fidelity of our Noblemen, who I am perswaded

are



are all of worthy *Fabricius* his minde. He hauing a great masse of treasure sent him from king *Pirrhus*, freely without any conditions to do good or hurt & in the time of his want also, refused the same vtterly, setting more by his honourable freedom to be beholding to no state or Potentate but his own, then he did of all the wealth of Egypt, at which deniall or vertuous spectacle, the king admiring, cōcluded it to be as easie a matter to alter the sun from his course, as to change *Fabricius* from the strict obseruance of honestie. Besides their strong resolutions that way, I hope they be *Argus* eyed to behold from the Beacons & watch towers of their wisdomes, that no rage of rebels shall enter the realme at vnwares, to endanger her throane, that is the welfare of vs all, through whom vnder God we are vpholden. Further also I doubt not, but if any such serpents come creeping in to disperse their venome, and to infect this sweet soile, which is full of God and her benefits, they will be as wise as *Dedalus* was, with laborinths to intricate and inclose them, so sent from greater snakes then themselues to endanger our christian peace. Lay they all on one heape, or were they suted alike, the way to beware them were more easie. But some time they lie lurking in fine penny grasse, where they are suteably clad to beguile, for greene can hardly be descerned from greene. Other-whiles they lie inclosed in caues and dens, where they tarrie to mew their old skins, which by running through brambles and briers they hauing once shed and put off, then become they youthfull, and frolick it abroad, drawn forth by the comfort of the least breath of a warme winde or small sunne-shine. When they haue thus dissolued the ycie limmes before congealed and benumbed in their frozen dens, then are they fit for the company of them, who cannot liue vnlesse they be fed with poison. There they play the serpents indeed, creeping at the first into the hearts of such as vnder the colour of deuotion, they can easily draw into abuse, supplanting allegiance at the first dash. When they haue abused such with the infection of conspiracie, to them they drawe forth their commission, whereat there hangeth the autenticall seale of Rome. The first words within the escript, are murther and rebellion. In the next clause is contained

*The display of vaine life.*

plenarie remission, and forgiuenesse, to any that can flesh themselves in the sacred bloud of her gracious Maiestie, or any that be especially neare vnto her. Within this same writ notwithstanding, the vnsatiate Legates are named Catholicks and pretensaries to reforme religion, through crueltie to be exercised vpon the annointed of God. In the next clause following, there is a charge to binde by oath all to be ready, & at all points furnished, to recouer into obedience such as are fallen away from the statutes and ordinances of the sea Apostolick. After that, goeth on the last point, vnder whom they must serue; that is to wit, vnder the Archstander-bearer of Antechrist, the king of Spaine and his deputies. *Dun.* I trust the ioyfull crowne that God hath giuen her Maiestie, through her true feare and loue of him, shall continue her triumph in godly and plenteous peace, to fill the whole land still with her benefits, notwithstanding helles sting, and its roarings against her. *Hud.* Yea God doubtlesse will euer let them want somewhat to disapoint their wicked rages, which their commission cannot supply, notwithstanding their parcialities and factions: as appeared by the omnipotent hand of God from heauen, ouerthrowing & bringing to naught their Giant-like deuises; through the strength and greatnesse whereof they threatned the firmament, and thought to haue supplanted the very foundations and ground-workes of heauen. Because you may remeber how God cōfounded the deuises of those that put their confidence and trust in themselves, and their owne right hands, because, I say, you saw how they were scattered and dispersed into diuers nations, flying before the face of the winds, no man forcing them, I will therefore forbear to speake of the notablenesse therof, not taking vpon me to be able or worthy to iudge wherein the secret determination of the Almighty alone preuailed. But now to tel you what they want and seeke for chiefly amongst vs, as also to what conclusions their drifts tend: know you that they hunt the authority of great persons, by them to bring in a rauening monster vpon vs, to worke our cōfusion by a beast of confusion, if there could any such be found that would vndertake to bring in hungrie rauenours to possesse with cruelty what they blessedly enioy,

By



By the iudgemēt of God hitherto, we haue seen what their vn-naturalnesse hath wrought against others, and what they haue catcht for theselues. *Du* Belecue me, til now I had little thought their religion had seded to murther & rebelliō. *Hud.* As though the deuotion of Rome had at any time other patience then to ouerthrow by all tiranny and cruelty. They hold no other counsailes to amend any thing that is amisse in religion, but presently poisoning, or other degrees of confusion, are either purposed or executed vpon them that stand against them. How open a thing is it to euery vnderstanding, to belecue that they who go about, or wish to change the Queenes most excellent Maiestie from the religion she hath alwaies preferred before the safety of her life, that the same men haue not concluded and determined her death, according to the endeours and abilities they were of. Now I hope you see by this commission, how the fellow catholiks that were, are become fellow souldiers, & from Iesuites, traitors, & seedmen of sedition & conspiracie. Their harmles desire to instruct the ignorant, & to bring back againe those seduced stray sheepe, that had wandered forth from the fold of Rome, that is also laid a sleepe and changed. I remember how they dallied out the matter like *Chaucers* Frier at the first, vnder pretence of spiced holinesse. *Dan.* I beseech you sir, expresse your conceit of that Frier. *Hud.* This holy man came sick to a chappell of ease, where one of his good dames dwelt, who had wont to bestow the best roome and cherishing in her house on him. Shee seeing this drooping pulier thus distressed, pittie ranne soone into her gentle heart, offering to him at the first the choise of such things as she had in a readinesse to eate. Amongst therest a Henne was named, presently to be killed for him. A Henne quoth the limmeter, nay good dame, God defend she should be done to death for so sinfull and wicked a wretch as I am; the liuer of a Henne gentle dame, will suffice me; for alas I am a poore wretched vnderling, and no prouinciall man, neither warden of my company. At the first these celestiaall seeds-men meant no hurt to the Queenes most excellent Maiestie nor her realme; but that which was more deare vnto her to holde, as I said before, then her life, that

*The display of vaine life.*

they would seeke to pull from her without offence *Dunstable*. Thanks be to God for her godly resolution. Happy is that bird that hath her nest so shut vp and fenced in, that no destroyers can enter to spoile her and her tender louing ones. What considerations or hearts carry they, that desire to subiect their Soueraigne to forraine Potentates? Or how should it come to passe, that the bonds of breeding should bind lesse, then the corrupt promises and rewards of other nations? Woe worth such wicked profelites, that haue made themselues strangers and aliens from their owne countries, suffering themselues to be won to other religion and obedience, then that which God and their Prince commandeth: subiecting themselues to two tyrants, that go about to crush and grinde to powder all the nations of the Christian world, thinking none meet to possesse them but their owne mercilesse selues. What worse or more blustering duels can there be, then such as forsake their religion with detestation, for a deadly some of money? *Hud.* Haue you forgotten, how *Iudas Iscariot* for the couetise of money, of his owne accord, betraid his maister? *Dunst.* No verily. *Hud.* Then thinke that men may be drawne by means, where they want true breeding, and right bringing vp; especially when there is so busie a counsell held abroad about the matter in the diuelish conuocation house of Bishop *Casparus* at Rome, whither the Scribes and Pharisees swarme daily, crying; Let vs murder her, she is not for our purpose. Besides, thither resort *Pilate* his seruants also, who at any conditions, are ready to be hired, to lay violent hands on the Lords annointed, marked for his principall members and defenders of his infallible trueth. Nothing but murder will quench their insatiable thirst, as appeared by the Iacobines most irreligious sacrificing of the Christian King Henry of Fraunce last deceased; the day of which horrible deed doing, is hallowed, and called at Rome the day of the gladnesse of their hearts, where they mingle and conferre diuelish counsels with our men, whom they keepe there, with itching hands and tickling fingers already stirred vp to attempt violence against her, whom God of his goodnesse thus farre hath made inuincible against all terrors, promising still to keepe his beloued safe from



from the danger of all practises and conspiracies whatsoever.

*Dunst.* I pray you sir recite your example of *Iudas*, which I partly remember, yet vnderstand not the matter so fully as I am perswaded you are able to teach it. *Hud.* *Iudas* you know, in title and profession, was a familiar household servant with the Lord; but in affection of heart as appeared a wild enemy. He wanted no cherishing at his Maisters hand, neither at any time receiued displeasure of the Lord, whereby to conceiue ill opinion or to beare grudge, malice, or euill will towards him: yet rauening couetousnesse so gripte him at the heart, that he ranne headlong through couetousnesse into traitorisme. These Romish Iewes so reioyce when they can meete with a tragicall *Iudas*, that will venture to play a desperate part, to put out both his owne eyes, in hope to take away a little sight from another, and that against Gods eternal determination. Such is their malicious hatred against God and godlinesse, that they are neuer without men, especially chosen to betray vnto death the sacred person of her whom all ages and times shall repent the losse of, whensoever God in his iustice shall visite our sinnes with that vniuersall scourge and infliction. *Dunst.* Me thinkes the thought hereof in their bitterest furies should renew loue and prick the consciences of them that go about any such attempts, so as they should not be able to continue in their madnesse, yea the whole frame and workmanship of nature should tremble at so horrible a deed of vnnaturall crueltie. *Hud.* Had her most excellent Maiestie carried a meaning to haue entertained displeasures sought and brought home vnto her, how might she haue dilated and enlarged her kingdomes in circuit, vpon iust causes and worthy conceiulings? But almighty God, who delighteth not in shedding of Christ in bloud, hath exercised her heart in harmelesse thoughts, defenceable delights, and aiding powers, graciouslie contented with honors and kingdomes deserued, not at all disposed to any small things vsurped. Thus you see, whether the zeale of my heart hath carried me to matters of another sort. Had it not bene for marring my Lords sport, and thereby to haue endangered your selfe a leasing, long ere this you would haue hallowed me in

*The display of vaine life.*

from my counter-hunting. *Dunst.* Your words haue so drawne the consent of my heart vnto them, that euen this busie haruest time, I could be contented to lose a weekes worke, and take it for the truest hunting I was at any grasse time in my life. I thinke I shall neuer forget your Friar Ferret and his close hunting to the liuer at the first, without ruffling a feather of his dames Chick. Had I bin the good man, I should haue coapt off the knaues priuie tithes, for censuring my house with his relicks. *Huddle.* Had you the like care to your soule, as she had, you would beware to offend such holy men. But you are one of those that had rather lue well I perceiue, then to haue the Popes blessing. *Dunst.* Were I not cast into heauinesse with grieuing at my vngratious sonne, I could match your old Friar with a new limmiter of later dayes, but my minde is so carefully set vpon him and his vnreasonable mother together, that vnlesse I be aided through your worships good counsell, it will hasten my death, but especially his mother, her fond importunacie maketh me restless both night and day. *Hud.* If it be equinoctium with your wife now, it will weare away, as the nights and dayes grow longer or shorter. But I thinke you meane the vertuous spirit within you, which is said neuer to cease working in good mē. Other rest it appeareth you want not, for meat-health, and sleepe-health you seeme to haue, else could not your stomack distribute nourishmēt to such parts as shew to be fresh and well liking within you. *Dun.* The hope of my rettoring, is vnder God in your worship. *Hud.* To aske me counsaile, is to seeke helpe of a sick Phisition: neuerthelesse, such as it is, it shal not be wanting to my good friend. Me thought you were in minde to turne off your sonne. *Dun.* Yea surely, & so I thinke it best stil. *Hu.* Do you take it by casting him vp to all hazards, by such masteries to calme his rough qualities? or rather thereby shall you not raise a greater tempest of euils more like to ouerwhelme him, making him thereby a cleane alien from vertue, & so of a prodigall child to become a gracelesse *Caine*? Chirurgeons that meane well to their cures, where the flesh is seuered by a greene wound, or blow new giuen, rather seeke to close vp that tenderly which is already torne, thē cut the same out wider



or longer, to make the patient further off from help and restoring. Tailors in like maner do not mend one paine by rending more, but rather stitche vp that they found first broken. Clousterly Tinkers onely marre where they should mend, When fire is all out in your house to a little sparke, you do not by and by stampe your foot, or cast water vpon that which remaineth, but rather seeke to repaire the same, by adding such succours & increasings as may renue that little. There is also a certaine sparke or seed of vertue euer remaining in man, in spight as they say of the deuill, vnlesse reprobacie haue ouer-run all. Seeke to find that in your sonne: with good looking to and wise handling, it may take deeper roote then at the first, and so by the blessing of God, bring forth both branches and fruits of vertue. *Dun.* Your worships vouchsafing strong and friendly aides to my weake cogitations, oppressed with wearisome doubts, haue put me in more comfort then I feare me. I shall finde cause to hope for in him. *Hud.* Let it not repent you to play the wise father, gaming him by little and little your selfe. If you had a hay barne, or a mault-house crased, or leaning too much to the one side, you would not in a rage pull it downe and burne it, but rather vnderstop it with stude and timber crouches, till you were better able to build it vp againe. Can you not with the same patience vse remedies and meanes to support your sonnes infirmities, till you may frame them better to your mind? Though you cannot at the first make him good, do your best to abate his euils; then seeke to provide how they also may do the least hurt. One while vse the authoritie of a Father, another while the commaund of a Maister, at another time the loue of a friend. Thus you shall haue cause to hope better of him, by holding in his cheekes, with the snaffle and raines in your owne hands, then by sending him to seeke wilde aduentures with this short passport; Go be packing & see thou hang thy self quickly. *Dun.* Surely sir, his owne conditions are like enough to be his warrant to Newgate, and from thence without a passport he shall be safe conducted to Tiburne by a sort of honest men, who wil not stick to cut downe the hangman and him both for their coats. For me to seeke vertues in vice his store-house, it were foolish.

*The display of vaine life.*

to beleue, and dangerous to follow. He that hath catel & a libertie to liue at his owne lust, little thinketh that the authoritie of a father belongeth to him. By that he eateth, drinketh, and sleepeth at my cost, so farre he reckoneth me to be his father, but farther he neither esteemeth nor regardeth me. Sithence his peeuishe mother will not suffer my black Oxe to tread on his foote, I will send him where he shall be glad to draw in the black Oxe his yoake. I heare there is a presse forth for men to serue the Queene, God willing I will make suite to our deputy Lieutenants that he may be one: for it is the best free schoole I can finde to prompt wit into a braggard foole. *Had.* Neighbour, I am beholding vnto you for your ready speeches, not borrowing your phrases abroad amongst flatterers you tell me it is foolish to beleue, and dangerous to follow my counsell, it is maruell you left out your proverbe, how euery man can rule a shrew saue he that hath her. The difference betwixt you and me this while hath not held, whether he were my sonne or yours, nor and if I were in your case, it must of necessitie follow I should be of your minde. By the like mistaking you may nextly charge me to bolster out your sonne in his misdemeanours against you his Father. Because we are in a Parke, I will vse a hunting terme, and so make away the game thus, wherein your selfe shall still be iudge. See therefore in few words what I go about, which is to haue you consider, whether it be better in time to foresee, then after to sorrow without remedie. My selfe am also a Father, and know the effects of nature. Therefore though the case be your owne, see you procure not partiall nor wilfull, playing *Demi* his part, to be extreame against reason. Further, in trustes behalfe I coniure you not to be conceited, thinking nothing well said or done, but what your selfe do or deuise. It is not your ridling with the one Oxe his treading, and the other Oxe his drawing, that must cast a father headlong into a rage against the sonne, but rather it fitteth you better, discerningly to looke vpon him with your owne cleare eyes, and not to behold him with your wise her weake and glim-sing sight, nor with the worlds dazeled shadowes, but I say, behold him in a pure and right vnderstanding of your owne, then  
may



may you examine indifferently whether your sonne haue that in him you neuer had when you were of his yeares; or whether in your conscience the same might not haue chanced vnto you, prouoked and misled by the like vnworthy occasions. Then adde a regard also to the possibility and likely hood of remouing them by your instruction and example, imposing alwaies vpon him things conformable to his nature. If a Physition can cure a sick man, well may you recouer a whole man. Wise Physitions neuer giue the sick patient any kinde of medicine without choise, but rather seeke chieflie to match their medicine to the qualitie of the sick his disease. Wherefore think not to frame a rectitude of life in your sonne, by applying vnto his nature inconueniences. *Durst.* Where a matter is thus plainly set out, a blind man need not erre in iudgement, vnlesse he will be false to himselfe. I am bound not only to thanke your worship, but rather compelled to recken you the disposer and author of my sonnes and my health. Where you conditioned with me to looke vpon him with my owne eyes, therby I am put in minde to thinke him present, and to stand directly before vs: for no childe can more nearely resemble a father in outward lineaments, then he doth me. His better conditions according to your declaration in the Gentleman of blood, are I thinke bred with him also, he hath them so rightly from me: but his euil behaviours, they at no time had custome or priuiledge in me. Yet I must confesse, there wanted no pronenesse in my owne disposition and ready minde, to haue entertained or ventured on the like: but such a diligent father I had to keepe me vpright from swauing, as I am perswaded was not easie to be found. His manner of fashioning and subiecting me fauourably vnto him, to introduce and make me afterwards to stand in his good opinion, was of this sort. Had I bene complained of for doing shrewdnesses in the time of my waggish youth, himselfe would chearefully haue excused my negligence, had not my fault bin too manifest an euill. Thorough which he would also take occasion to breath such good things vnto me, as my tender yeares might best brooke. Shewing wirhall, what he misliked in others, and what he required at my hands, together with the ho-

nestie he would haue me respect. By which the loue he held me  
 in was more, then an awe to hold me back from committing  
 what might discredit me vnto him. In his absence likewise, an  
 other profit was also coming towards me, by directing his ser-  
 uants to note vnto me, the euil fame that such of mine acquaint-  
 tances were of, as had robbed by the high way, made ruffianly,  
 frayes, or through any other ryots, had outraged against lawe.  
 They were in like sort commanded, to set out to the vttermost,  
 vnto me, the notoriousnesse of such yong mens parts, as had  
 prodigally wasted their patrimonies, extinguishing thereby  
 their succeeding posterities, robbing besides their ancestors  
 and themselves of worthy name and fame. Those abiect and  
 contemptuous wickednesse thus demonstrated vnto me, fashi-  
 oned such a forme of obedience and feare to beware in me, that  
 I thought my selfe straightly bound in duty, to shew the newes  
 hereof to my Father at his home coming, to glad him, with  
 my mislike of all such crimes, as the obligations and pledges of  
 my owne wel doing, by my detesting them, thus accused and  
 condemned vnto me, who could by no colour of excuse be pur-  
 ged. This would haue stroken such a present ioy into his heart,  
 to heare me giue sentence of such impenitent castaways, as wit-  
 nessed his no small fauour and grace towards me. Notwithstan-  
 ding all this to obserue me thoroughly, that no fraude or guile  
 might be intended, by ill disposition against my well doing,  
 through his indulgencie, when I faulted in deed against these  
 prescriptions, without translating his accustomed countenan-  
 ces or outward affections towards me, he would wisely and  
 profitably I must confesse for me, conspire with my Schoole-  
 maister to giue me the vttermost rigour of his justice. Which  
 done, I bewraying by my lookes whose hands I had ben vnder,  
 my fathers straight in my sight, and hearing, would so rebuke  
 and take vp the false Grammarian for admitting such smart  
 figures into his schoole, that I thought my selfe euer after past  
 whipping, till the next examining day, then my fathers par-  
 don came euer after my execution. Now sir, when I grew vp  
 nearer vnto mans estate, he let me haue all such things in my  
 power, as were fit for me to be trusted withall; Even then also  
 him-



himselfe, carrying a respect vnto such things as he thought might miscarrie and perrish for want of experience and gouernance in me. Thus continually I was held in such loue and delight in him, that so long as I might, and while he liued, I could neuer finde in my heart to depart from him. But had not the good temper of your sharpe counsels, opened a cranny in my flinty fore-head, the sweet & pleasant thought of these things, had bene lost in me for euer, they being as fast locked vp in my forgetfull and dull head, as the marrow within my bones. *Huddle.* You do well to shew me my faults, and the difference in comparison betweene you and me. The heart of a foole flyeth out at his mouth, but the mouth of a wise man is locked vp in his heart. Notwithstanding, I am well enough pleased and contented, to be open breasted to my good friends, concluding this matter thus: sithence you cannot like a God, diue and looke into your sonne his heart and meaning; by the light of reason haue recourse to that you may see. *Dunstable.* Your worship hath seasoned my heart with most wholsome and expedient teachings, so as now I finde that part of my minde whole, sound, and fitte to be pierced, which euen now for the sorenesse and greefe made by a fresh wound, I could not suffer nor abide to be touched or come neare. *Huddle.* It is your pleasure to attribute vnto me more then I deserue, but to giue you your due right, I haue not talked with a man this great while, that was so well furnished with sufficient matter, in himselfe contained, to repare all his preiudices and hinderances. *Dunstable.* Now Sir, I would I might put you in minde of your London newes, for I am sure according to your accustomed manner, you haue frequented and vsed the ordinaries where they are to be heard, and those of all sorts. *Huddle.* I confesse I haue delighted and taken much pleasure in such places: and the rather, for their companies sakes, which were the occasion of my so doing. Now they bee worne away and gone, my fantasie to frequent such houses and ordinaries, hath also ceased: yet this last tearme, through some certaine occasion, I was at one. But my entertainment there pleased me not so well, as that I

*The display of vaine life.*

could be intreated or inuited thither againe. *Dunst.* Why I beseech you sir, are they not ordered in meat and attendance after the seemely sort they were wont, or else are not the company pleasing vnto you? *Hud.* To say truly, there wants no performance in those that keepe them: and as for the company that vse them, there can be no more choise Gentlemen, to accompany and delight the best Lord in a land. Yet it was my ill hap the time I was there, being a meere stranger to the whole presence, to be set vpon, by one who was crept in, vnder the countenance of some young maister, that was desirous to trie what sport a Canarie birde could make for a blancht Almond, (at his owne finding fed with huskes.) Had his discretion bene any thing, his wit might haue bene tollerable. *Dunst.* It is very likely, such free places must sometimes be pestered with such persons of necessitie, to offend some on purpose, to delight other some, making also a shifting liuing of their base profession. I remember *Terence* saith, that refreshing by meats, drinks, and other money costs, will make a bold Parasite impudent. And *Plautus* saith; God haue mercy hunger-starued belly for such forlorne iests. There can hardly be found a more insufficient fault, that may concerne one man to another, then for him that hath wit, to make himselfe madde with outragious folly, offending them that giue no cause. How do they pull their meate out of the fire, that so confirme themselves fooles for one dayes dinner? Now you being a stranger vnto him, and without offence in your selfe, I can but maruaile, how Adam Meri-mouth his voluntarie could runne vpon you. *Hud.* The principall matter I thinke was, he found himselfe strong to set vpon, and my self of least shew in the house, and so the weakest to resist. *Dunst.* What a miserable thing is it, for one that hath wit, to giue himselfe leaue grosely to offend; or for a man to do hurt with commendable things, marring a good wit, with a rebroate tounge? I long to heare how he could pick out his commoditie from out you, whether by prepared matter on purpose deuised against some one that vsed the place and was wanting, or how otherwise I beseech you to shew me. *Hud.* I can coniecture no other thing, but the very contempt of me in

com-



comparison of himselfe. For without my speaking to him, he began to praise the Satten of my cloake, the same you saw me weare yesterday at my Lords: saying it was very durable stuffe, and as he thought by the fashion, not ynmade this hundred of yeares, neither of my owne bestowing on my selfe, but rather left me as an heyre-lome from my ancestours. To this I gaue no eare at all, to shew how vnwilling I was to match my selfe with such a vice vpon the stage, with him to become guiltie of offending the Gentlemen, who deserued better to be pleased at my hands, for good shew of curtesies by salutations giuen me at my coming in amongst them. Notwithstanding my giuing back, and forbearance, at the first enterance of dinner he carrowst another full mouthed iest vnto me, remembering in his cup, the yeoman of my wardrobe, whome he said had deserued the lease of a very good farme, for his well looking to the monument on my backe. Then to satisfie the Gentlemen, that I had deserued to haue no such counterfet badge pinned on my fleecue, I answered as neare vnto the proper tie of his speech as I could (not hauing had to do with the like Hare-headed fellow before) that it was not onely necessarie to haue a good thing, but also expedient to vse it well. By occasion of which speech, altogether against my will, he was trained into a vaine of his owne idle and lewd speaking: insomuch, that a Gentleman by whom I sate, offeded with the tediousnesse of his vnde-cent communication corrupting honest behauiour, whispered in my eare, that it was a monstrous thing to see so young a man want his teeth. Whereat I meruailed not a little, knowing by the others continuall gaping he could not choose but see them. To take away my doubt, and to stop his lauish proceeding in odious speaking, he said: that Pies and Dawes did chatter, & make an itkefome noise in the time of their feeding, but men, who were indued with reason, to moderate the vse of things: it was not the custome amongst them, in such offensive sort to exercise their touns. He being by this caueat put out of the pace wherein he was wont to poast without a guide, became dumbe, and as it were tired at the instant. *Dunst.* Such a waspe I haue heard *Ihon Pace* was, whose rending of iests within the

*The display of vaine life.*

lustes, cost his flesh much torment in earnest: yet he remained  
all one man, for the whip could not come at that byracing the  
flesh, which through custome was crept into the bones. *Dun.* If  
he could haue iuggled withall, there had bin some pleasure and  
delight to haue bene taken in him. *Hud.* If that would make  
you mery, perhaps he could both do that, and run vpon a roape  
also. If you list to make experieency, it is possible you may meet  
him on Salisburie plaine, to play fast and loose with your Bri-  
stowe-faire budget. *Dun.* For my part, I had rather heare tell  
he were fast tied vp where I could with him, then in any place  
let loose where I may haue to do. Had there bin none by laugh-  
ing to haue supported his grosse rudenesse, who are as good as  
commissions sealed to such companions, himselfe would neuer  
haue bene so palpable grosse, especially hauing such a wit as  
you allowed to be in him, euen now. But I pray you, he was  
not his coate made of Scogging his fashion? *Hud.* I protest I  
vnderstand you not. *Dunstable.* Not to come out at the back  
dore vpon you, in plaine meaning, of this sort and fashion was  
alwaies Scogging his coate made. Whatsoeuer shape or stuf-  
fe the rest of the garment had, the sleeves were alwaies one ex-  
treame short, the other exceeding long, which gaue the world  
to vnderstand, he was neuer without a long wit, and a thort  
discretion. Besides him there are diuerse yet of my knowledge,  
who make it their full felicitie to scorne any man his sufficien-  
cie, whosoever iumpe not rightly with them in all their loftie  
tricks of wastefull consuming. But this Parasite, without dis-  
pleasure to you, meant to make some Gentleman in the com-  
pany his owne, for whom he prepared himselfe to be laughed  
at. Without doubt, me thinkes Gentlemen indeed should suf-  
fer no such beastly wits to make gaine of them. I haue heard  
there are a lect and company of them, who haue a speciall resor-  
ting place, called Scorners hall, where there are created Mai-  
sters, wardens, and other inferiours, all of one liuerie and fra-  
ternitie. *Hud.* It cannot be chosen, but their rents come in ve-  
rie easilie. *Dunstable.* I will shew you what prefferreth them, and  
how men of this facultie are chosen to office. *Huddle.* I thinke  
I can saue you a labour, vnlesse it be otherwise with them then



in all other xpiſtaphies, ſfor they are preferred and choſen as they follow one another in time and abilitie of getting. For my part, I ſee not why plenty of ſcoſſes and ieſtes ſhould not make free, and promote to office, any forrainer in this facultie. *Dunſt.* Well ſir, you need no guide to beate your pathes, who can chalk out your owne way ſo perfectly your ſelfe; yet ſhall not repent me, to ſtarte the ſtearne in a calme, to keepe freſh a more worthie Pilote, to bring the ſhippe into a ſafe porte when a ſtorme ſhall ariſe. *Hud.* The yeare goeth about, ere you can bring the Bride from out her tyring Houſe. *Dunſtable.* Let once to be way the ſimpleneſſe of my meaning, without colour, or imbrodering, when the principalleſt of this miſterie hath bene collocated in the higheſt dignitie, as to haue ſate in ſcorners chaire, then all fantaſticall yong greene wits, muſt of neceſſitie congratulate him a farre of, ſolemnly inuiting him to dinner and ſupper, taking eſpecial heed they neither Tom, lack, nor Wat him, as they do other apprentices in their liberall Art, for it is very penall in the ſtabbing lawe. *Hud.* I take them notwithstanding their Spruſeneſſe, by your leave, for no better then good euery dayes fooles, ſo being none of their counſailes, not ſubiect to their babling benches. *Dunſt.* May it now pleaſe you to be put in minde of your London newes, which my ſcattering questions haue all this while hindered? *Hud.* Since I haue conſented vnto you in your other deſires, I wil not reſuſe to ſatiffie you therein alſo. There is a moſt ſtrange report made vnto the world, of a Gentleman his manner of life and death, lately deceaſed in the Cittie, the copie whereof I haue here, and muſt be faine to recite the ſame vnto you, my ragged writing being, as it is, ſo troubleſome to reade. *Dunſtable.* I pray you Sir, firſt ſhewe what ſort and qualitie he was of, and alſo his name, if I may be ſo bolde to deſire it. *Huddle.* His parentage not of the meanest, in liuing rather equall with the beſt, then inferiour to many within the degree of Gentlemen. His name I haue not heard recited, but for feſt and conuerſation, a meeke Epicurean Atheiſt. *Dunſtable.* How kept he his lands? was he any waſter or ſpender of them? *Huddle.* Surely he leſſened not the

quantity of his heritage, but his dissolute and voluptuous spendings, were many degrees worse then the wasting of Patrimonies. For in the exercise of vertues, great summes and masses of treasure are oftentimes laudably dispended. His manner of carriage was exceeding haughty, himselfe hollow within, of small discretion, yet of great pride to aspire vpwards, to matters too great and tempestuous for him to weeld or become: placing his whole felicitie in the practises or rather deuises of new and strange pleasures, hauing neuer in any part of his life bestowed time in the doing deeds of armes, nor at any hand willing to heare or allow the praises of any mans notable vertues. *Dunst.* How could such a one recreate himselfe, being so absolutely ill, as neither to vse good parts, nor to endure the praises of worthy men? Little could such a Sathanist want of reprobacie, to liue thus in contempt of God and man. Me thinkes he should also be at defiance with nature, and so place his delights in strange, prodigious, and monstrous things. *Hud.* You haue not much mistaken the condition of the man: for euery one hath a chiefe desire to some one thing or other, wherein the delight must be entertained, either in matters worthy or vnworthy to be beloued. *Dunst.* It is oddes, the vgly vices that were like to be in him, euen hastily started his soule from out his bodie, before the naturall and appointed time of her departure. *Hud.* You haue spoken herein more wisely then perhaps yee be ware of; no doubt there are diuerse things within a man, which appeare not, like as naturall causes do, that shorten, and as it were murder nature vntimely. Looke as water the enemy to fire, quencheth the same when she commeth at it, so doth disorderly gouernment, laying surfet vpon surfet, till euils be multiplied so farre in a mans body, that remedies there can be found none, because the little sparke of life is so overwhelmed and raked vp vnder a huge heape of diseases. For after distemperature hath ingendered disease, and surfet nourished it, continually vsing the same custome of wasting and consuming bloud, disease commeth to be so confirmed, that no medicine can come at the first cause, to take away or thrust the greefe out of the body. Looke when the stomach is made heavy  
by



by violent occasions, appetite ceasing, the bloud of life must also perish and decay: so death vnnaturally purchased vntimely destroyeth life. *Dunst.* These good teachings God willing, shall prooue counsailes to me, not to oppresse nature with vnruly and continuall feeding, or by ouerdoing otherwise to her prejudice. *Hud.* What you come short of me in knowledge I perceiue not, your words I see are of a phisicall coniugation, which because you pretend ignorance, I will helpe you to decline, Vnruly gouernance, you shall perceiue, was the confusion and certain pouring out of this Gentlemā's life. For they that make no discreet choise of the meates and drinkes they take, neither of the exercises of their bodies, but suffer immoderate sleepe, & super-abounding diet, to kill the quick dispositions of their constitutions, which should haue bene nourished by the moderate vse of those refreshings: let such riotouse wasters of themselues, looke for no helpe from the Phisitions to linger out their dayes, but rather vntimely death, or continuall helplese sicknesse. *Dunst.* Your words put me in minde of this old prouerbe; Either a foole or a Phisition. He that prodigally with greedy lust, followeth sensuall appetite, surcharging nature with continuall superfluities, him I take to be the foole thus meant. He that can ordinally moderate his respects, by due gouernance, bridling his appetitious desires, and vnsatiable pleasures, contrary to this largenesse, him I take to be the Phisition. There is also another deadly delectation, which I thinke, breedeth both fooles and Phisitions: by that sweete bait without auoidance, we are tickled on to vntimely death, vnlesse by wholsome preparatiues of continencie, we meet and go against that sore disease called lecherie. By her the seed of lifes best digested substance & marrow goeth from vs, which should feed life, according to our first creation and nature. *Hud.* Take heed, whilst you think to speake wisely, you erre not in greater matters, then those we were in hand with. There is another intellect, of farre more worthy creation in man, that was first fashioned, ere that carnall fleshly grosse matter was compact, who brought with it a perfectiō beyond our vnderstanding & reason, which seeth all things in vs; and her selfe not seene at all of vs: yet

*The display of vaine life.*

through the vigor of her force, we haue a light of the knowledge of truth contained in her: which as it was first made, so shall it perpetually be. The other caducall fleshly matter, whether it be bloud, sinewes, veines, or the secret treasure of life, so called by you, it had neither the first nor the like admirable beginning that this had, therefore mis-termed by you, to be the first creation or nature in man. *Dunst.* I haue bene so sufficiently taught already, that I cannot erre herein. Your selfe haue prooued, that all other things, as vertues themselves, a man may haue from his parents, who vnder God are the workers of naturall things in their children, either mediate or immediately. Now sir, for the infusion of soules, I hope no Christian man is ignorant, that the knowledge of those deuine matters, proceed onely and altogether miraculously from Almighty God, yet the same not so excellent nor so deuine a creature from him, that it should equall or exceed it maker. But I am sorrie, the adding my foolish words to a matter so sufficiently vnderstood, should take away the occasion offered you, to shew vnto me the pestilent euils, that delicious vice leacherie stealeth vpon vs, rotting our bodies while we are aline, offending thereby all that come neare vs, with our vnwholsome brimstone breathes, which are faine to be abated and corrected with powders perfumed. else could we not endure our selues, whose rutting conditions haue made these rammish fautes, and not wise and temperate nature. You haue made so good shew of your wit in describing that matter already, in such sort, that there needeth no further declaration thereof, so that there resteth onely now, vse of your memorie to restore vs to the matter we haue thus long digressed from. *Dunst.* If you thinke good, the paper in your hand will prooue the remembrancer. *Hud.* It shall so be, but first you must imagine, it speaketh of the highest patterne of pride that hath bene in a world, pleasing himselfe alwaies with the iollitie of opinion, that all conclusions, counsels and knowledges, were within himselfe, and that he needed neither conference, helpe or succour, of any other mans wit, but that he was ordained by his owne aids to reach into misteries, either naturall or supernaturall, and so, as I say, mightie enough



in his owne cunning to confirme and resolute himself notwithstanding the misterie, subtiltie, or intricatnesse of any contro-  
uerſie whatſocuer. The ſame eaſie and contemptible opinion  
he held of all creatures, the like alſo he did of God himſelfe.  
*Dunſta.* I pray you alſo let me once more ſtay the matter, with  
aſking what religion he was of. *Hud.* But that I know you  
meane plainly, I haue great cauſe to doubt you mocke me, en-  
quiring ſuch a man his religion, hearing him thus diſcribed.  
Vntill I haue read this writing, hold your ſelfe contented, to  
thinke he was an ace worſe then *Julian* the Apoſtata; he yet  
at the laſt caſt while his bowels were dropping out before him,  
feeling the ſecret iudgements of God ſent downe vpon the  
blaſphemer, could in the induratenesſe of his heart, crie out and  
acknowledge the Galilean to be a conqueror ouer all godleſſe  
Giants. Thus begin the words according to the tenure of my  
copie.

The ſtrange and monſtrous life and death, of a vertueleſſe  
recreant, who this other day made himſelfe a notable ſpectable  
to all proud loſtie tyrants, blaſphemous deuils, and voluptuous  
Epicures, together with his ſpeeches to his ſeruants at his dead-  
ly ſickneſſe, firſt taking him. Hereafter followeth alſo his ſoules  
farewell, and forſaking the body. *Eſcript.* Gogſwounds, a pox  
on that damned Ghoſt, I thinke the Bawde hath poisoned me,  
Gogs heart, ſicker and ſicker, oh that I had the helliſh hagge  
here, to torment her ere I die. Oh my heart and all commeth  
vp together. Lord haue mercy vpon me, oh good God, oh  
ſweete Ieſus, helpe me, I ſhall die, I ſhall die: *James,* go de-  
ſire maſter Doctor to come pray with me, and for my ſinfull  
ſoule. Go when I bid you, and bring him ſuddainly. *Thomas.*  
How fareth it with my maſter, *James?* *James.* I thinke he be  
out of his wits, he ailed nothing when he went to ſupper, now  
he hath ouercharged his ſtomach after his old faſhion, he cri-  
eth out ſhe hath poisoned him, ſhe hath poisoned him. Surely  
he is thoroughly in to night, for I neuer knew vntill now, but a  
pipe of Tobacco, or a little warme water taking, would haue  
helpt him. Doth he call this drinking of healths? pledge them

*The display of vaine life.*

that will, I meane not to entertaine into my body, any such curious accidents, as bring with them passionate sicknesse, for a little ouerflowing kindnesse. But my maister I am perswaded, findes himselfe drunke to night of the diuell his cup, and must needs haue a Preacher in all the hast, to raise that the deuill hath throwne downe. For my part, I am ashamed to bring a deuine into such a polluted place of turmoile, as my maister hath made his chamber. Yet glad I haue gotten so good an occasion to be out of the ill sauors and stincks I was vexed withall euen now. But *Thomas*, list how he calleth vpon God, this geare worketh to the purpose, it hath made his head so full of waues, that by his floating prayers, and calling vpon God, I feare it will breed madnesse in the end. He was not wont in his perfect minde to remember God on this fashion. *Maist. Iames*, what *Iames*, let the knaue alone, I will none of the babling foole, hang him he will but tell me a tale of three in one, and all one, I will none of the Iuggler I. *Iames*. Yea marry *Thomas*, now my maister beginneth to mend, list how he sweareth and raileth againe, after his old fashion. I see well now there is no danger in him: I thought his head was but tottie. *Maist. Iames* giue me a pipe of that *Triniaatho Tobacco*, Iack brought me yesterday from my brother *Robin*, the other is too bitter, I like it not. So, now I will prooue if I can catch a sleepe; shut the dore, but go not farre from me. *Thomas*. How goeth the world now *Iames* with my maister? *Iam*. It is to be doubted he draweth homewards, he fetcheth his wind so short: now I begin to feare indeed he hath met with some false measure, for he burneth so hoat, that it cannot be but his bloud sweateth within him, & that he is stung with an Aspis. *Thom*. Doubtlesse, if your words be true, he either hath eaten black pottage, or else hath swallowed downe a Chef-nut whole, for I heare he heaueth and fetcheth hard to remoue it, but it will not be raised. *Iam*. Helpe, helpe, *Thomas*, my master is in a swond. Alas he is in a lethargie, draw the Curtaines, and let in the aire. *Thom*. No, rather he is in a frensie, shut the windows & keep out the light. *Iam*. Sir, for the passion of God, let nothing trouble you: she loueth you too well, to play such a part by you, who are her chiefe friend, and  
all



all her maintainer, if she were here, this would prooue a heavy sight vnto her. Good sir, hurt not your selfe, by misdeeming her, whose thoughts I dare sweare, are harmelesse towards you. It is but a qualme, you shall ouercome it well enough. *Thomas*, go fetch bay Frisland hither, my maister will ride abroad and take the ayre, bid the Faulconer bring hither the Barbarie Tassell, my maister will see her flie. I beseech you sir, shew vs some comfort of your well doing. Here is your chaine of Pearle, pleaseth it you to put that on? Here is your hat with the bruche of Diamonds, will you haue it? Here is your Poppenioy, take her on your fist, prattle birde, prattle to maister. Here are your Monckies, play with them. Shall I fetch you your cloake with riche buttons? and if you will sit vp in your bed, I will reach you the looking-glasse: if you saw your selfe, there were no cause why you should dispaire. But behold, in good time sir, here is Maister Doctor your Phisition come, speake vnto him, and he will helpe you. *Doctor. James*, let him alone, trouble him not, he is entring the gates of death, her shadow hath ouer-spred him. Thrise before this time I haue bene with him, to forwarne him, that misrule and disordered diet would shorten his dayes. He hath a dead Palsey all ouer his bodie, I must needs be gone: *James*, farewell, there is scant one houres life left in him. *James*. See *Thomas* the course of this world, spight of Arts maintenance, and Phisicks diligence, to day an Emperour, to morrow dead. *Hud*. You must imagine the man already dead, whome the Phisitions giue ouer. Vpon this it is to be supposed, his seruants they voided the chamber, and prepare their lots ready, to draw cuts how to deceiue most, and who to begin first. Like good fellowes, they must agree within themselues, to part stakes euently; least by their falling out, the true owners come by their right. *Dun*. Had he made no will in his life time, to direct his goods? his lands I know can want no heires. *Hud*. Thinke you a man thus dissolute could set any thing in order, himselfe so farre out of frame? Now followeth the difference between the soule & the body, at the time of their separation. *Soule*. Proud voluptuouse caitife, woe worth the time I was destined to dwell in thee. Foule lumpe

*The display of vaine life.*

of lead, haue I bin thy hand-maid, attending on thee night and day, alwaies quickning to my power thy slow and dull capacitie, setting before thee to exercise thy heauy and downward disposition, beautifull heauens, the rich substance of thy omnipotent maker, and why wouldest thou not there behold signes and wonders, sufficient causes to haue made thee know and delight in the power and Maiestie of our Almighty workemaster, exceeding all Arts and vnderstandings? How often would I haue had thee occupied in beholding the sunne that admired glory of the heauens? Commended not I also vnto thy brutishnesse, the innumerable number of starres, rare ornaments of the same? In like manner opened not I vnto thee the Moone, her reuolutions and changes, and by her the whole yeares seasons? Dull-eared as thou art did not I besides prompt into thee wit and knowledge how to guide thy selfe vnder them? How often did I flatter thee, to haue inticed thy grosse senses to adore that wonderfull greatnesse? Sturdie block, thou wouldest neither bowe nor incline to him. Told I not thee also in time and at the beginning, what thy foolish coueting liberty and contempt of his power, would bring vs vnto? By thy earthly and carelesse rest, thou hast purchased to thy selfe mortall death, and to me immortall vnrest and torment. Haue I this for my reward, to be killed for quickning and comforting thee? Did I sue to get thine eyes placed in thy forehead, to see before, and in time to the behoofe of vs both, that we might not repent vs after and too late? Hast thou also cast them behind thee, and made them looke downward to delight in the old rotten and corrupt grandame earth? I was fashioned according to the circumspect vndefiled mirror of the maiestie of God, and after the Image of his goodnesse. I was conueighed into thee a heavenly and a beautifull soule, but thy wickednesse hath giuen me my deformities, & made me also foolish. I found but a little sparke of fire in thee, not sufficient to minister or to conuay needfull things to nature, to keepe her warme withall: but now I haue increased and kindled that little, all is on fire, & so haue committed that I repent me of. Being sufficient from my maker, in my selfe at the first, extending now that power too farre,



am become so weake, that I am able neither to helpe my selfe nor thee, letting my wilfull boldnesse worke my distruction. When I entred into thee, I laboured with diligence to haue married thee vnto me, but thou wouldest not suffer me to commune louingly with thee, about matters of euerlasting memoriall, and saluation of vs both. Thou hast bene a heavy lump vnto me, keeping downe my cogitations, which were alwaies musing vpon the holy Ghost, his descending downe into our heart, to haue warmed our frozen zeale that was settled there. Hadst thou obserued the charge I brought with me, which was for all thy makers benefites, to loue and feare him. Had we entertained, that we had bin safe: that louing feare would haue kept vs so in our makers fauour, that we should haue bene preferred there still, vnder the suerty thereof, till we had bene brought back againe whence I came, to euerlasting life. Woe worth such a mansion and habitation as I haue indured with thee, the bitter and tedious fellowip I haue had with thee, hath bene voide of all ioy and consolation. Ah foolish *Adam*, that thou wert no better settled, but shrankest away at the first temptation, suffering the Serpent to take from the image of God obedience and loue, which thou wert commaunded to exercise thy selfe in. Thou wert too fond to belecue one witnesse against thy selfe, and that one a weake, and an vn sufficient woman, against whom by law thou mightest haue excepted. Nay then too wicked *Eua*, that thou wouldest so hastily credit one, & he a serpent, thus to be taken with delight & delicious shew, esteeming apparance, & neglecting substance. When thou wert deceived, hadst thou none to perswade but thy master *Adam*, who thy selfe shouldst haue feared and obeied, and not tempted and beguiled? Were there not works of Gods hands enough also besides, and those aboue thy capacitie, but thou must meddle & intangle thy wit with that secret and forbidden vnderstanding, euen wittingly therby to perish in perill? No *Adam*, it was not thou, nor the Serpent that hurt me, it was the woman: we were taken out of that offence & could not beware, but that we must be bound again with the chaines of darknes, & that by a womā. While I kept thee frō knowledge to delight in thē, thou riddest

*The display of vaine life.*

without spurres, & couldst by thy selfe strongly lay hold on the  
raines. But after thou hadst troden thier paths, how soone wert  
thou fallen into *Salomon* his deepe pit? When thou haddest  
once seene the daughters of destruction, how long was it ere  
thou wert taken with their snares? How often did I bid thee  
take example by *Ulysses*, to stop thy eares, not at all to heare  
their poisoned charmes, which had power to change thy forme  
into the shape and condition of Swine, wherein whole legions  
of deuils delight to dwell? Before thou wert allured by them,  
decent apparell, mannerly to fit and become thy body, to keep  
out and defend offensive and hurtfull things to the same, would  
haue contented thee. Now shirts of a hundereth marks a peece,  
waste-coates of the like value, ill fauouredly to dishonest the  
wearers, besides other attirings of too exceeding cost, will not  
suffice to corrupt and deprauē our counterfait and disguising  
grossenesse. Before thou wert vp-growne to this vice (powring  
out the sap and pithe of thy body vpon this appetitie, from  
which thou wouldest not refraine thine affections) temperate  
diet within measure, according to natures mediocritie, would  
also haue sufficed to haue kept thy body in better health and  
vigour, with these outrages, thorough which thou hast lost the  
maisterie of thy selfe. Now the whole aire, sea, and land, besides  
the compounds or additaments of Art, will not suffice to vp-  
hold & maintaine thy immoderat lust. Before thou lost thy vn-  
derstanding, and committedst thy selfe to bodily and fleshly  
gouernment, wholsome and nourishing meates, according to  
natures indifferencie, would haue contented thee: now all the  
Artificers, that belong or owe any kinde of suite, to the puddle  
house or foule place of carnall delights, can scarcely finde out or  
inuent one, pleasing dish to thy tombling appetite, thus rol-  
led vp and downe in fleshly delights. Oh how happie haddest  
thou bene, if thou couldest haue commanded a new creation of  
creatures, acceptable to thy delights, that they might haue  
gnawed vpon them also! O very plant of sinne, that it was my  
destiny to be dwell with thee, that hast made thy throat the Se-  
pulchre of sinne, and thy body a denne of deuils! Euen now  
through the vehemencie of thy sicknesse, thou haddest a desire



to call vpon God, but how soone did thy foule spirit within thy heart dam vp thy mouth againe? Hadst thou not bene possessed with the custome of sinning, prayers had broken the prison of thy aduersarie the deuill, as witnesseth *Paule* and *Sylas*, at whose prayers the foundations of the prison were shakē, the Gaole dore set open, and they loosed of their bonds at *Philippi* in *Macedonia*. Had thy praiers bin effectuell, thou hadst shaken off an enemy vpon the earth, and found a friend in heauen: but they were forced and constrained, thy deuotion being couered with the darknesse of sinne. But why complaine I of thee, when my selfe, agreed to hearken and giue care vnto their inticings? and was as willing to corrupt the state and place my maker gaue me, as thou wert? I was married to thee in thy childhood, and ere thou camest into the world. I had my moneths growings as thou haddest, and deliuered thence as thou wert. It is I that haue transgressed, and it is I that haue cast vs both into mortall darknesse. Thou wert not the prison nor Gailor vnto me. I had a large gallery in thee to walke, thou wert the chariot wherein I triumphed, but I committed the ruledome therof to two violent guides, the one called riotous or prosperous *Luxurie*, the other, loftie or stately *Pride*, thorough which two *Adamants* the deuill drew me with his charmes wholly into his possession, whereas at the first, replenished with all grace, I was subiect to no necessitie of sinne. We thought our makers commandements had bin straight yoakes, too heauy for vs to beare: wherevpon the deuill, a ready helpe at all desperate and murmuring assayes, gaue vs counsell to seeke libertie, and to be free as all other creatures were. An acceptable thing to obtaine, but dangerous to seeke by way of perdition, by wandring alone without a guide, amongst enemies destitute of al aids. Through this headlong way we haue purchased vnto our selues great captiuitie. Did we seeke liberty? why we had a large libertie to do well, and that was all that we were commanded to do, which we called yoakes, hardly imposed vpon vs. Contrary to this, we sought a libertie to do ill, whither going on without returning, we haue pulled a waight vpon vs, the burthen whereof is intollerable. Our vnnaturall leauing and despising our

### *The display of vaine life.*

principall guide by furious appetite, struiuing to vsurpe, breake, and bring vnder, that which should haue bene our Soueraigne, by forbidden desires coueting that we should not haue desired, we are become the seruants of lust, and so depriued and cut off from being a branch of the tree of euerlasting life, from whence we were first sprong out. How often were these forewarning speeches pronounced vnto vs, from the most excellent spirit of the Almighty? Satisfie your selues, looke what you couet is impossible for you to haue; you being subiect members from the beginning, breake not the law of your creation. How much better had it bene for vs to haue carried thankfull minds for the innumerable benefits receiued and enioyed, then thus to haue rebelled a fresh against the host of redemption, who by his meeke sufferings tooke away the first sting of death, and anointed vs againe with the oile of grace? Vnworthy that we are, had we but carried thankfull minds, humbly and louingly to haue respected his mercifull sufferings for vs, we had now also found a strong hold to haue risen vp againe by. I shewed thee what was true, and what was false, which were my properties, but I could neuer get thee to consider what was to be done, and what was to be left vndone. If I could haue delighted thee, thou wouldest haue exercised thy selfe in me. But now I haue let goe my hold, and slid downe into the world with thee, where giuing my consent to all manner of euils, we haue made our conscience our aduersarie, holding it downe with the custome and guiltinesse of offending, so that long since we haue left vs no possibilitie of amending. Had we taken heed in time, continencie had so walled vs in, as no enemy could haue entred his batterise, neither the flesh, the world nor the deuill himselfe, which is the chaire of pestilence. Looke as leprosie maketh a leaper, so doth ambitious disobedience & fleshly softnes, breed a deuill. Thou wert of an earthly generation, nourished with milke, ordered according to mans reformation & instruction; but I was created in righteousnesse, disposed according to the nurture and vnderstanding of the Almighty, who will not be pleased with the beastly maners our selues haue fashioned and made here beneath in this world. Thorough thee I haue bene  
hinde-



hindered of the augement and increase of grace, which was promised me, yea thorough thee I haue lost humilitie and continency, the gard that should haue defended me. Had I overcome in this world, we had worne an immortall crowne; but now thou hast preuailed, I haue lost the sincerity of an angelicall spirit, and am become abhominable in the sight of God, before whom we shall haue no kindred to speake for vs nor any other that we haue bound by benefits and rewards, nor yet such as will be afraid of our threats and commands. But as we could haue none to speake against vs in this life, no not in the behalfe of truth and innocencie: so now we shall finde none so corrupt to speake for vs before him, who will suffer no bolstered causes nor depending delaies to ease vs one whit. But there we shall be sure to finde the whole quire of heauen equiuolent, to iudge betweene good and euill, pronouncing this definitiue sentence; Go yee cursed and possesse vtter darknesse, prepared for the deuill and his Angels, where it is not knowne nor remembred what the treasure of immortalitie is. Fortunes wanton, how much better for vs had it bin, by tribulations to haue bin weaned and separated from the voluptuous delights of the world, then to haue enioyed this liberty, thus to fulfil our appetites & desires without controlemēt? But in comparison of our selues, we haue set at naught al creatures, especially the poore, defying at the heart their necessities, whose accusations, no question, are gone vp into heauen, in the bitternesse of their soule, accusing vs to the maiesty of him before whom their praiers cannot but be heard. Thus confounded with cruell & immoderate excesse, how could we propound vnto our selues long life, whē we neglect the means to preserue health? Nay, what could we looke for, but soddaine & miserable confusion; who preferred excesse before mediocrity? Thou wert in the right, she poisoned thee, thy tender and louing darling, that imbraced euery vaine & ioint of thee, holding thee so fast, that thou hadst no feeling of thy selfe. It was a right shees part, after she had inflamed thee within, made thee cold bare & naked without, to leaue thee also like a block, emptie & hallow within, fit for nothing but wormes to creepe into. For all thy high climbing, she hath laid thee low enough.

*The display of vaine life.*

Farewell, the worst vessel that euer good licour was put into. Corruption I say farewell, till we meet in hell. Whether I go upward or downward, torment is euer before me, and the sound of this trumpet; come ye that are dead in sinne, to iudgement. I am but a borrowed spirit, thou canst not call me back againe, wherefore without hearing thy reply, farewell. *Dun.* Ah desperate mans death, in whom was all pronenesse to euill, and no disposition to do good. It should seeme he was haied out of this world contrarie to nature, and without the consent of sickness. Your report of these newes, haue put me in minde of a speech I once receiued from the wisest mans mouth that I thinke was in our age, if I may speake it, as I hope I may without offence. This worthy Gentleman, was called in other countries as I haue heard, the English *Salomon*: the honorable dignitie and place he bare here, were sufficient approuements of his wise vertues. Sir *Nicholas Bacon*, once a famous Lord keeper of the broad seale: whose words agree rightly to prooue one part of your speech, that the woman had done the hurt, which the deuill gaue ouer and could not preuaile in. His experience was on this sort. In his yong daies, a friend of his that was like to suffer death, for consenting to murther a child he had vnlawfully begotten on a most wicked woman, sent for him to the prison where he then was: to whom this worthy Gentleman, hoping to do good, was easily intreated to come. At his first entrance into speech with him, he straightly charged him with the hainousnesse of the crime, saying, he thought all the deuils in hell could not haue inticed him to haue done the like. To whom he answered, his conceipt of him was good, and no other then the truth: for it was not the deuill that had the vpper hand of him, who receaued alwaies a discouraging answer: so that shewing his complaint of not preuailing to her, she gaue a harder onset that would take no nay, as by the sequell appeared. To demonstrate the matter more euidently, he drew out to this honourable Gentleman, her diuers charming letters, written vnto him with such termes of confident boldnesse, as were hardly to be resisted in an affectionate body. Which when this modest Gentleman had read, so soone as coueniently he might, betooke



betooke himsele to humble prayers, that it might please Almighty God all the dayes of his life, to deliuer him from the high and mightie preuailing temptations of wicked women.

*Hud.* Surely a deed befeeming a most aduised wise man, whom no doubt all his doings declared to be the best obseruer of godly mediocrity that I haue knowne: a rare matter in a man of his greatnesse.

*Dunst.* But I shall neuer forget the horrible death and end of a most vnrighteous wretch. I thinke not my selfe a little beholding vnto you for these good teachings, though by the example of the most absolute ill man that euer liued.

*Hud.* To giue me thanks, is but to purchase you your due from me, who haue not my ceremonies in so good a readinesse. I am more like to profit my selfe by your reports, especially deriuing them from so well a chosen worthy, whose approoued example herein, I will bind my selfe to obserue, taking it for a generall rule, that the deuill when he goeth about to beguile man, thinketh it more meete to procure women to sollicite for him, then to go himsele on the errand, as witnesseth also more specially the example of *Enah*.

*Dunst.* Now I beseech you to your other London newes.

*Hud.* With a good will; another newes is this. There was of late, an old man in the Cittie, who decaied as it should seeme in memorie, mistooke the season of the yeare, perswading himsele he felt Aprill flowers springing fresh in his withered body, thought it had bene May in January. Whereupon, he ventured like a fresh gallant to marry a yong damosell, to whom he might well haue bene grandfather.

*Dunst.* Poore wench, she was like to haue a great haruest & a little corne. But I pray you sir, did she not hood the old foole?

*Hud.* You make such haile to your new found phrases, that they aske leasure for me to vnderstand them.

*Dunst.* The old word is so odious, that for my part I could be content the deed and all were out of fashion: but doubtlesse, I can thinke no lesse, but this marriage must needs iumpe with my meaning, for hoate and cold cannot agree together.

*Huddle.* You meane she made him Cuckold.

*Dunstable.* I had almost said so.

*Huddle.* Though all likelihoods prooue not true, yet perhaps this did; and now sir to the purpose. This old courser of *Naples*, knowing the daintinesse

82  
*The display of vaine life.*

of his chaffer, tooke the way he could to please her, sithence the way she would was not so ready with him. Furnishing her at the first with the plenty of all rich delights that the heart could wish, as Jewels, apparrell, and diet of the choicest. Notwithstanding all the heape and plenty of these gorgeous things, there was euer one thing wanting, that ran most in her minde, which all the cators she had, could not the skill to buy or procure her. Though Fortune had not yet bene so friendly to affoord her longing, yet nature had sufficiently furnished her with skill to dissemble her want, shewing all cardes made, whensoever this old yonker list to rage and play with her; in short space, this luckie chance fell out, for the deuill will alwaies helpe his seruants, looke whosoever wanteth, they want not. A yong reueler, fresh budded Aprill indeed, came by the dore, where this faire flower stood, in the custodie and looking to of a withered impotent gardiner, whose strength appeared scarce sufficient to raise the dry and light moulds that grew about this Rose, much lesse able to water and gage to the roote it soundnesse. Presentlie vpon this glaunce, he cast with himselfe how best to supply the wants he might easily discern her to be in. Not trusting too much to his owne Greene wit, thought it good to repaire to the counsell of such a one, as experience and knowledge had made wise in that facultie: not hauing spent all his time at cards and dice, as some vnthrifts do, had vpon some vrgent occasions bene acquainted with a cunning wisard, called mother *Ducke*, a dame, who in her dayes had brooded vp no small Ducklings, but such rather, as were able, without putting the bill vnderneath the wing, to looke the Fox himselfe in the face; to her he bieth him, with his purse in his hand ready drawne, for loosing of time, and that as *Chancer* saith, tied with a Lecke, that it may not be long in opening, for the hours that are spent in making many words, in such a matter, cannot be recovered back againe. Now, deliuering his minde in this brieue manner, to one of so good vnderstanding, the substance of the matter thus laid open before her: she hearing the place, the mans name, and his desire, casts presently all doubts behind her for Pettifoggers to take vp. Being poised with that balast, her ship fell to saile, and her



her selfe turning round like a circle, with the strong breath of this *Argentum viuum*, blowne thither and home againe, ready to breake her necke ouer the threshold; she returnes into the house to her peepling, singing, I haue her, I haue her: enough to haue cast the youth away, enflaming so his bloud with the suddaine fire of vnlooked for ioy But this mother Quack, with conserues of Roses and Barbaries, & other gentle cooling stusse which she hath alwaies in a readinesse for such hoate liuered Gentlemen, calmed all the storme and rage, proceeding from too ranck courage, euen as it were at once, bringing him back againe so to himselfe with these *probatums*, that at leasure and towards his going away, he enquired her good speed concerning forraine commodities. *Du.* It is maruaile she would trust him with these sweet *probatums* till she came back againe, seeing him so ready to violate abroad. By my faith sir, you haue so lost me in mother Ducks drugs that I cannot vnderstand your meaning. Methinks without making any such to do, he might better cheape perhaps haue sent for her to the wine Tauerne. *Hud.* Wine I confesse will make a consenting answer that way. But is it so with you? will the appurtenances to these feuerous coniunctions, so prepare your bloud, that you cannot carrie the launching till you come at your Surgeon? What man, suffer your pulse to beate a little; I am almost at an end of this matter; then if you cannot stay til you come home, bestow your largesse vpon some one of your womē reapers that is stiffest in the back, she will perhaps stoope the better to her siccle, after you haue bent her a little. *Du.* Surely sir, as old as we are, I feare me we shal grow wild in this wood, but I long to heare the hasty speed the old crampe-stretcher clattered so fast on, at her in comming to her hiue. *Hu.* Well sir, the matter went thus forward with them. According to her chickens direction, she found the parties sitting in the dore as he had left them. In her walke vp and downe before the same, she had espied one of their seruants carrying in a couple of Partridges, bought for their supper, vpon which to looke, she laid aside the fine worke she had in her hand. The master she might perceiue to mislike the price: for such folke wold farewell were it not for cost. *Du.* All this while I find not, what might make her so reioyce, in singing; she had her, she had her.

*The display of vaine life.*

*Hud.* With patience you shall heare, comforting her selfe with the knowledge that they loued to fare well, finding also the old wanton was contented his yong mistrisse should rule him, so he might carrie the purse : out of such discoueries mother Trusse hath bound vp these conclusions, that where *Bacchus* cheere was, there might also be *Venus* play. *Dunst.* A crafty callets construction. *Hud.* Then sir, she broched to her nestlecock this deuice, if he would be at the cost to buy some sorts of deintie foules, she would take the paines to go to their house, and sell them at an vnder value : by vsing so to do, she was sure to prepare her way more easily for her other affaires. *Dun.* What another yet worse then the deuill? *Hud.* To be short, through this practise she became a guest, and a much made on woman by them both: where she stil waited her oportunity, to whisper certaine lectures or points of her dangerous doctrine, in the eare of this faire flowre, whom she saw thus prime fed at the boord, and as she thought, forepined with bed reuerfions, and short beneuolences, warily prying continually to discouer what troubled thoughts she might perceiue her to smother vp and keepe secret to her selfe, through the feare of his frantick iealousie, and her owne ignorance in remedies. Had not indeed this old leech bene at hand (as the case required) this flower had seceded away vntimely, oppressed with too much heate by day, and the want of nightly moisture. *Dunst.* Before God, I begin to pittie the poore wench. *Hud.* What do you man, pittie her, and know her not? it is like if you had seene her as the other did, you would haue made mother Duck gone double ringed thither. In faith, I am perswaded your tale might haue bin heard, but hardly credited at these yeares. Yet you could not haue blamed your messenger, who would haue done her true intent, as well for you as for him, so you had waighed as heauy in her scales, which I know you are able to do. *Dunst.* I thinke if I should meet with your Maistership in London, I should go neare to put you in minde of this merriment, so the Gentlewoman your wife were not by. *Hud.* You haue made your selfe merrie belike in conceipt, so that your wishes being set out already, it is thereby like that you meane to be there before me:

and



and if ye be, the least boy in the street can direct you to mother Duck, with whom you may louingly conferre about the truth of this matter, or the like concernings if you finde your selfe so troubled. *Dun.* I alwaies hinder the matter, and endanger your displeasure with my troublesome speeces. *Hud.* Nay verily, if your meaning be no worse then your words, there is neither danger nor displeasure towards you frō me. *Dun.* I thanke you sir, now I pray you begin again where you left, at the yong bride her distresse. *Hud.* Well, if I left there, there also shall begin the words of mother Bee her commission, who put the yong wench in minde of her husband his age, which had bene a pleasure to her to haue forgotten. *Dunst.* Nay I beseech you sir, hide not from me mother Ducks night spels, which I know are wholesome charmes, especially her selfe being fauoured by the aide & conduct of that happy and successfull starre, called by the Poets *Dione* the mother of *Venus*. *Hud.* You shall pardon me by your leaue, especially the matter being such, wherein I desire to haue no skill. To this demaund of yours, I will aunswer with the Dutch man, *ick kan die wijes well kunde icke die woorden*, which is in English; I know her meaning, could I her phrases. Wherefore in a minde so well prepared in the one, and so great skill to solicite in the other, you and I at these yeares will not doubt, but conditions were agreed of, in maner and forme, which were these. That the young loue for whom she was agent, should come in apparrell clad like a Poulter, keeping such times of bringing ware, and such proportionate sorts of fowle, as she was wont. Adding besides, this caueat; that if she were not ready in the way, he should hold his birds dearly prised to the seruants, to the intent he might be brought to her presence, if occasions might so suffer. Besides, it was agreed betweene them, that she should keepe her chamber, and faine her selfe sick those daies appointed for his comming, giuing charge to her people, that if the Fowler came, himselfe with his ware to be brought vp to their Maister and her. Now if maister *Oswould* were out of the way, all the better market, if not, they to take the chance that should happen. To couller the matter the better withall, this mother Ducke sued to her maister to be priuiledged for

*The display of vaine life.*

her age, no more to come on these seruices, saying, she would appoint the Mallard her sonne, at such times as he came to towne, in her steed to bring his best and choicest fowles thither, in sort as she was wont. Her maister, to saue three-pence or a groate he was wont to giue her for her paines, thought it as conuenient or rather better for one to come and go, on whom there should be no cost dispended, and so readily dispensed with mother Duck. These matters thus farre in parleance, were according to agreements performed and acted by this taker or countrey Powlter, holding traffick inuolable on both sides, to the full accomplishment of both their desires; till break-neck fortune, which suffreth nothing to be well done alwaies, threw in a slender chance to leese all at a cast, which was wonne by hazard, and kept by great aduenture. Her husband hauing lost the money in his purse abroad, at a neighbours house, where he was wont to play at tables, came home to fetch more money, with hast to returne and recouer his losses: where he found his wife merchandizing with the Fowler, hucking and half-penyng to saue a penny in a birde, which pleased her husband well. He to agree and take vp this greene quarrell betwene them which were but new fallen out, as he came vp the staires, casting his eye from one to another, as they gaue him cause in their pleadings, found a fault in the casement of the Mallard his hose, which for hast he could not lase vp so close, but that a false peece of a wrought waistcoat was discerned to hang out. Which when the husband strued better to discouer, the other brake violently from him, leauing foule and faire and all behind him, through his good fortune of the gates being thus left open, he escaped their hands. *Dun.* It many times commeth so to passe, that those things which should commend men to their loues, are lesse safeties then meane and neglected things: but doubtlesse it was a great chance to the both, he should come in, while they were thus comparing their things together. *Hud.* What man how is it with you? me thinketh your looks pleade the yong wenches case: say truly, is she guilty or not guilty? and if you were her husband, what would you do in this case? *Dunsh.* Surely sir, where nothing can be prooued, suspicion should not part



part a man and his wife, might I haue perswaded the matter. *Hud.* Had you bin there, you might haue done more then indifferent seruice to haue takē vp the matter, which would haue deserued such a further fauour, as women leaue not commonly vnrequited. I am partly of your mind, he came somewhat short of his proofes, yet sooner vp the staires then he was looked for of them, who would not haue sent for him, had he tarried vntill this time: may perhaps she had rather her husband had ran out, and the other to haue tarried. *Dunst.* Had it bin my case, for all my saying, I would haue made maister di dapper haue fine out at the rooffe tiles, for presuming to kanke vpō my nest, vnlesse my wife could haue perswaded me he had bin an Funuke, and could do nothing but kisse her hand, or carry her Fan, and then surely I might safely haue cōmitted her to his keeping, to haue looked that none should come vp vnto her but his selfe. *Hud.* It is not to be doubted, but they were both too wise, to make him priuie to their bargaine, as appeared by the one, which was not the man he dissembled himselfe to be. *Dun.* I am of this minde further, that this elegant beholder of beauties, that could be moued to loue at the first sight, could also be put in minde to follow his occasions busily, according to the shortnesse of the time he had with his mistrisse in the chamber. But euery man that breaketh his neighbors fence, trespasseth not against his inclosures. I thinke well, while they were bargaining, there might some beck or twinckling regarde passe betweene thē, but as for further harme, notwithstanding the other his ielousie, I thinke there was none. What imagine you sir, would you credit false suspitiō, which hath too busie an eye in euery corner? *Hu.* Herein let your conceit helpe you, especially in a matter that declareth it selfe. *Du.* Then I pray you sir how ended the matter? *Hu.* Surely the yong womā made her husband a peece of amends, in wishing him so yong a man as the mallard was. For the rest that remaineth, he must haue patience with her, till time and place may affoord her the like means to make him a further amends. *Dunst.* What became of the Mallard, went he home to his mother? *Hu.* He was pursued thither but not found there. You may imagine by his hast, he had a further flight to make: yet in her houle were found by the old senior, feathers of another couler

*The display of vaine life.*

then he was wont to weare whē he came abroad to sel his foule. Now he comparing the similitude of the man, and the ritch- nesse of the attire together, it seemed better vnto him to let fall his reuenge, and to whist the matter, then to let the world make a tale of this transmutation. *Dunst.* How then I beseech you came you to heare of this businesse? *Hud.* By the common post that keepeth no mans counsell. *Dunst.* Belike he is some mon- ster, you name him not. *Hud.* If you haue a desire to know him, it is long winged fame, who sitteth on euery man his house top, bringing with him newes of all sorts. *Dun.* Now I pray you sir, shew the Gentleman his name that was thus likely to be wron- ged. *Huddle.* I haue not heard his name, but they say he hath maskt open faced with her since. *Dun.* It was after the banquet then, else had it not bene *Italiano More.* But I wonder how the matter should be giuen out, and not the parties names with it. *Hud.* There are many daintie things in the world, and those wholsome to, which haue no names, neither are to be found in my *Lexicon.* *Dunst.* If they be not already in your *Lexicon*, they will neuer come into my *Dixionarie.* *Hud.* I am sure I haue not lied vnto you, in saying there was such a matter euen since the conquest also, yet I must confesse a long while agoe, and still newes to you, because you haue not heard them before. *Dunst.* I beseech you sir haue you not taken this report out of *Chaucer* his Ianuarie and his May. *Hud.* Indeed yes, though not in euery halfe agreeing with the same, the rather, because I knew no- thing but maruailes would delight you. *Dunst.* I pray you then sir, what became of mother Duck, had she not a husband to helpe her now in her extremitie? *Hud.* Like enough she had a Nicolaitane, who in his dayes had slept many an acceptable sleepe to others, and profitable ones to himselfe. Such mechani- call lewdsbies, are said to get more sleeping, then others can do waking. *Dunst.* Had she no punishment for these her foule so- licitations? *Hud.* Perhaps ere this time she is both catcht and skinned also, but for ought that I can heare, her constancie is such, that neither for whip nor coard, she will confesse, who the Mallard her sonne was. Iustifying her self besides, that she hath done nothing contrarie to her profession, saying; euery one in  
their



their trade, may exercise the vocatiō they were bred & brought vp in, without offence to law. *Dunst.* But by your fauour sir, such foule cancellers & breakers of the scales and obligations of marriage, cannot be too seuerely punished. I perceiue they that make their recourse to such folkes, must not haue their benignities shut vp in their coffers at home. *Hud.* No doubtlesse, with such, so soone as the dore is once shut, and your selfe gone out, you are forgotten for the gift already bestowed. *Dunst.* Me thinkes they should be afeard to make any their enemies, who haue in that sort commanded them, doubting least in their anger they should conferre their benefit some other where. *Hud.* Nay, such is their sinceritie, that they dare giue venture to endure all hazards. *Dunst.* I pray ye sir satisfie me in this one thing more: what do you take to be the cause, why some that vse this vawting exercise grow leane, and other some fat? *Hud.* I thinke you know, or else can imagine the cause, without my telling you. *Dunst.* No verely. *Hud.* Then I will not be dainty with you in my reason. They that grow fat, put their whole felicitie in it, and so battle themselues withall. Others, that goe not so hartely to it, pine themselues away, because their bodies are in one place, and their minds in another. *Dunst.* I neuer had thought, that in those coniunctions, it had bene necessary to haue had two soules in one body. *Hud.* Looke euer what the louer looseth, is to be found in his beloued. *Dunst.* Now your other newes I beseech you sir. *Hud.* There is also a pleasant report made of another Gentleman, who had an elder brother his part, of such vices as were noted vnto you in the Gentleman deceased, who is like enough to fit your desire, in making away his liuing which the other kept. Besides other his faults, he was noted with these two especiall ones, both enemies vnto grace, viz. Pride and Ingratitude. Of such notable pride he was, that the day he had not bin noted and obserued with caps and knees as he had gone in the streetes, that day he would returne back againe to his chamber, taking it for ominous to haue bene so dispised and neglected of the base and ignoble world, falling at defiance with his wholesute of apparrell, the workman, and the obscure and vnworthy people, that through

through slenderesse of their iudgements, could not value his excellencie, at whose begetting for ought he could coniecture, without doing himselfe wrong, there could not be any of the gods lesse then *Iupiter* himself. Working out the day vpon this conceipt, strived with his little wit how to amend this fault, which he knew was not in the boyes of the street, whom often before he had seene to point at his proper person. Neither in himselfe, for he rather mended his conceipt, thinking euery day better then other of himselfe, till in the end he concluded, it must needs rest in the workman and in his attire. Wherevpon his euery daies exercise, was to cast and deuise strange inuentions, how to double and trebble cost vpon all manner of appa-  
rell, till it came to such expence and height, that himselfe with his lewd deuisors, could bring it to no greater: towards the furnishing and maintenance of which disguised outrages, great summes of money were wasted, to the hazard and ouerthrow of his whole estate of liuelihood. The good Gentlewoman his mother, hearing tell of the lewd waste her sonne made of his lands in this prodigall and vnworthy sort, came home to his lodging, hoping through the interest she had in him, together with the counsaile & experience, which by report of the world she might allow to be in her selfe, and afterwards fell out to be found in hir, she might be bold to perswade him, that those were not the ornaments that best beautified a Gentleman, neither that his father and ancients wan their credit and aduancement by such degrees of fantastickall and flouthfull slightnesses, but rather by valiant and aduenturous deeds, acceptable and pleasing to kings and Princes their maisters, whom they serued. Which words he seemed not to heare, on purpose, to shew his mother in the most despitefullest sort he could, her vnworthinesse to speake to him, who was neither at so much leasure, nor so base minded to leese any time in answering her. Which she noting, and the easilier by his knitting and frowning his paire of lordly browes at her, this tender Gentlewoman, finding her selfe thus ouerawed by the weed her sonne, fell into a great greefe, or fresh lamēting the losse of the worthy Gentleman her husband, this bastard God his father, frō whom in the many yeares  
of



of their living together, she had receiued no such discomfiture. Withall, breaking into these words, vttered (it should seeme) with much griefe; Shall I die, ere I see the hope of one of thy father his vertues come from thee? Had not thy birth made thee a Gentleman, this painted apparell with thy darke conditions, would prooue thee but a mock Gentleman. They that borrow gestures and apparell, to put on the out sides of Gentlemen for an houre, could they become the persons of them they striue thus to counterfeit, no better then thou imitatest thy fathers inwarde vertues, notwithstanding their apparrell and likenesse of them they would present, they should be thrust headlong from the stage. Wretch that thou art, to haue one finger of thy gloue, the worst and meanest thing about thee, better, and of more worth, then all thy conditions. His remembrance being thus rubbed, he gaue his mother this replye, You tell me that which I make lesse reckening of, then the lace that tieth my shoo. Care I for my father or your breeding me a Gentleman? or should I be so foolish to thinke, the world esteemeth or careth the more for me, in that he hath left me gentilitie, which neither he, nor you, could take from me, I hauing that you see lying before you, to whome I am more beholding, then to heauen or earth? Had my father left me enough of that, then perhaps his vertues you speake of, might haue had my good word now he is gone. I confesse I haue heard my father, when he was disposed to please himselfe, to remember the seruices he did his Soueraignes, at Bullen, New Hauen, Saint Quintins, and I wot not where else besides. Put case he did in these places, thanks worthie offices, beseeching a forward and a valiant Gentleman, what is that to me? Had I no money in my purse now to pay for my supper to night: thinke you the reciting or remembrance of my fathers Acts, would pay for my ordinarie? Perhaps it would, where nothing is to be had, so nothing and nothing, may haue a merrie meeting, but something and something, shall haue the better greeting. His pensiue mother, too much discontented and discomfited with this carelesse and irreligious answer, fell into a further perturbation, or rather greuous passion of

*The display of vaine life.*

minde, out of which these words were occasioned; Alas the while, that I should liue to heare a counterfai't wretch, contrari-ous to nature, and borne of my body, to reckon his fathers li-uing too little for him, and his vertues too great. Are we come to that passe now, not to care how we be bred, nor on whom, so that lands and goods be one, let the deuill or the dung-hill be the other, it mattereth not? Had thy father carried that minde, or rightly discerned thy disposition, he would haue left thee that which should better haue fitted thy conditions, and haue bestowed a gentle gift vpon a Gentleman. Is there a diligent choise made, and a principall labour taken, to make horses fit for a Prince his stable, & shall we not admit or bestow the like care to breed and fashion men, beseeming a worthy Prince and nation in their better places and seruices? If a horse that is not rightly bred, prooue better then the generation from whence he commeth, because of the ill likelihood, it is more then was looked for. On the contrary part, if a horse that was duly bred, miscariy & come short of the likely or rather certaine grounds of well doing, it cannot be without faults in themselues, who wanted not good breeding. Thou canst looke for no lesse then a heauy iudgement from God, for thus pulling downe with thy vices whom he had exalted for vertues. There I see money ly-ing before thee for land I am sure is already solde, & I feare the rest standeth but vpon assurance. Lock it vp, and keepe it safe, since thy lands thou couldst not keepe. As for thy conditions, trust them abroad loose I warrant thee, neither Gentleman nor honest man will robbe thee of them. *Dunst.* Surely sir, it is a dangerous wit, which maketh a man forget nature. Had it not bene for the ordinance of nature, this Gentlemans father might haue had perhaps, more likely reasons and better hopes to haue bestowed his liuing vpon some other of his children or kinde-red. May this geare go on this sort, we shall haue an vntoward race of children, if they be no better taught then thus, to care for none, nor to shew duty longer, nor further, then they re-ceiue benefits. To say truly: they that care not what parents they come off, I little thinke they can sufficiently regard them-selues, or loue their children. *Hud.* You did well to put me in  
minde



minde of my owne forgetfulnesse of the time of the day, which already beginneth to bid vs good night. *Dunst.* I wonder how a man thus puffed vp with the whirlewinde of vanitie, could keepe his bones from breaking vnder his flesh. My Lord is not yet returned from hunting, so that if I haue not wearied you too much already, I may hope to enioy you yet another while, till this discourse at the least be at an end. *Hud.* My businesse being altogether with my Lord, no excuse nor borrowed occasion, shall carry me from you, till by the last season of the euening we be constrained to part. *Du.* Then I beseech you sir, to finish these newes, and shew me what became of this Gentleman. *Hud.* After all was sold and spent, there fell out this merry iest. All his men sauing one, were gone to set vp their bills in Pauls, to catch another yong maister, better feathered then the other, whose plumes they had pulled within the downe. He finding himselfe thus forsaken, in a lunaticke sort, bad his man (thus post alone left with him) make ready his horses, for he would ride home and liue sparingly, vsing abstinence after a surfet, till his halfe years rent should be due. To which his man made answer; why sir, whither will you go? Marry knaue (quoth he) home, & named the place. To which he smilingly replied; You know sir, you tooke money for that long ago. Why villaine, quoth the Maister, where is the money then? I thinke Sir, spent, saith his man. The money spent (saith the Maister) my land sold, and I neuer knew of it till now! In that rage; he falleth vpon his man, whom he would haue slaine out-right, had he not bene rescued from him by some other company within the house. *Dunst.* If he could haue coniured his land out of his man againe, it had bene a cudgeling well bestowed: but I feare me there would come no such dust out of his coate. It is a pleasant thing, for a man that hath sold his land, and spent the money, to dreame he hath it still, till he waketh, and findeth indeed nothing left, but his bare desire to haue it so. Yet you haue not declared, what became of the Gentleman in the end. *Hud.* Surely it was his good hap, by lighting vpon a good mariage, with his after wit, to recompence much of his follies, purchasing againe in the end, as much land as was left him at the first. *Dun.* Great

*The display of vaine life.*

fortune to be twise a man, withall met he with any better conditions then at the beginning? *Hud.* Would you desire better conditions then to purchase land? or would you wish him to do any thing else, if he were your sonne? *Dunst.* He recompenced his mans beating I doubt me not. *Huddle.* Perhaps nay, as the course of the world goeth now amongst spoilers, the maister his good day, prooueth the man his ill day, and the maisters marring, becommeth the man his making. Perhaps, when he sold land, the other might take out of the bags that were too heavy many times with money, to make them lighter for carriage. But now the world being changed, his maister finding no bags to hold enough, nor sumpter horse that will carry enough, Totnam thus become French, you may easily imagine the date of such wasters were out, as would send it faster packing, then the maister could get it comming. *Dunst.* You haue rightly discribed the condition of a secret knaue, that were like enough indeed, besides his priuie pilferies, to robbe his master of his wits also, as in this Gentleman it appeared. *Hud.* If your sonne would entertaine such a one, it would be a good ease for you, which are faine to carrie his cloakebag, and walke his horse, for want of such a one. I know many sonnes, that would afford their fathers better offices: but he maketh you an amends I know, that will content any reasonable father; for while you hold Iack nag in your hand without, he goeth in, and taketh vp money after ten in the hundred, which gaineth you fortie. So I trust you cannot say, but you are well paide, for bearing the budget, and walking the Palfray. *Dunst.* I confesse I cannot repent me in ouerdooning for my towardly child, who will from time to time, and I hope at all times, deserue it: or at the least, keepe things in the same stay and order I shall be able to leaue him them. I like not to play the tyrant with my child, as some fathers do, who vnnaturally suck vp the bowels, & deuoure the bloud of their children: who after they haue spoiled the fame and renowine of their ancestors, leaue also behind them innocent children, on purpose to haue them beare the burthen of their owne outrageous follies. Where the heire is thus punished for the iniust offences of their parents, there commeth in Gods wrath,



wrath, to the third and fourth generation, by the vniust impositions of their accursed fathers. This is called the childs performing his fathers vowes, which he vndertooke and fulfilled not according to the charge of his first promise made vnto Almighty God. What more godlesse part in a manner can there be, then for wicked parents to make illegitimate their immediate and lawfull children, by prodigall disheritings? Such iniurious parents, by law should be forbidden to get children, who thus selling their liuings, leaue behind them a perpetuall memoriall of their faults, by the testimony of their owne apparant wickednesses. What infinite euils are they subiect vnto, which beyond the condition of sauage beasts, take from their children all power and meanes, which should defend and keepe them safe from the violence of the oppressor? Who after they haue deliuered ouer the honour of their ancestours into other mens hands, leaue their owne creatures vpon a bare flint stone, or succourlesse in the dust, which no sauage beast at no time hath voluntarily done, by her like deare and tender ones. Till such destroying fathers vsurped vpon the right, wherevnto they were appointed but Baylifes of the husbandrie vpon an accompt, these heritages being the gift of God, remained in one stock and line, from generation to generation, according to the first vertuous blessing, as your selfe yesterday gratiousslie remembered. Call we this bestowing of children in our owne places, to make them heires of nothing? They that thus vnkindly neglect and set at naught their second selfe, what delight may any other hope to finde in them? *Dunst.* Me thinketh the equitie of the law, should as well prouide for keeping the heritage, as to appoint the heyre. *Hud.* I thiuke the law makers in time past, thought there could be found none so vnnaturall, as to wrong their owne children, in sort, as they supposed none so hard harted, as to murther their fathers, against whom also, for the said respect there was no law thought vpon to be made. *Dun.* Hap-  
pie were the children of such fathers, if they might be borne againe, or their fathers new christened. For they must needes be accursed in their cradles, or begotten against their parents wils and consents, who first of all, pull downe the seate

*The display of vaine life.*

of their aunceltours, then next root out the foundation of their children; after that cause brotherhood vterly to perrish and decay: and so by consequence in the end, become a perpetuall impediment to the well doing of all their friends, especially to tread vterly downe, all such that are in degree of proximitie in bloud with them. *Hud.* It should seeme to me, that the dishonouring of parents, is the principall cause to pull downe Gods heauie hand vpon them, which you haue marked and set out in this accursed sort. *Du.* Yea surely sir, the defying of parents, argueth a wasting of Gods grace, and all manner his blessings. There is nothing could trouble me more, then to be wronged by a man of my owne nature, and to haue him made my familiar enemy. The man of peace, whome I haue trusted and set out in a readinesse, to take the first fruites of my labours, to be supplanted by him, and to see him gnash his teeth at me like a persecuter, o that would burie me quick! Is there a spite beyond that displeasure, to haue a mans head broken with his owne foote-stoole? I must needs call for my graue to defend me, when my neere and dearest neighbour shall approach me with violence, and stand vp stiffly against me. When I shall finde that I tooke for suppled honie, to become stiffe darts, what shall I then do? Are they not words softer then honey, for the child to craue the father his blessing vpon his knees? And are they not darts infected with deadly poison, for the Sonne out of the same mouth to say, I reioyce in this day, wherein I haue preuailed against my father? Nay, are not these the words of a meere Sathanist, out of his hart to say; Death take my father, hold him fast, I haue deliuered him fettered and bound into thy hands, thou shalt murder him with little struiuing, for I haue taken resistance away from him? How like you sir of these dutifull recompences, to reward a tender father withall? could you not be contented to see such an heire faire hanged, and that in time too, ere he had deminished that whereto he had no right, to make room for a more worthy to come into his place? *Hud.* Is this that you would haue your sonne to stay himselfe vpon in such order and sort, you shall be able to leaue him in. Are you from a kinde father, become the tragicall tyrant you  
spake



spake of euen now? or haue you made a triall of your selfe, against the time may come to play that part in earnest, you haue hitherto dallied withall? Thankes be to God, your case hath bene such, to finde alwaies a leasure, to looke vpon lamentable spectacles in others a far off, & haue at no time bin constrained to come vpon the stage, to play a part your selfe. *Dunst.* Could I play any part to do you seruice, according to the intendment of my heart, I would willingly without constraint, performe my seruice, in what soeuer sort it may please you to command my poore abilitie. Would God your worship had remooued displeasures, and taken vp stripes, while they were new begun, before they had altered to that vehement sharpenesse, and bene aggravated to that greatnesse, which since hath brought a tedious aduersitie and vexation vpon you, the rigour wherof hath constrained you to indure such vnkindnesses, as the world in the like cases affoordeth. *Hud.* I stand in very little neede I thanke you, to haue these vnpleasantnesses renewed or made lasting vnto me; but rather am compelled, by the crueltie of a disease worse then a *Dysenteria*, to vse the remedie of a medicine against the deuill his biting, called patience. *Dun.* To be plaine with you sir; If you sell the Lordship of the towne wherein I dwell, forsaking all other parts, I will play the *Caonian* Doue, and be gone ere the Hawke come. *Hud.* You are a shrewd Pigeon to pull, come it once to billing, it had need be a hardie hawke that should bring you vnder her beake. If you scape the fowle you will wing it, and legge it, too too swift for a short winged Hawke on the plaines, and too strongly for a long winged Hawke in the couertures, or bushie coppises. I haue taken more harme by three kinds of base birds, that haue their blouds brused within them, which I will be content to name vnto you then by all the Hawkes you can reckon, that haue any sparke of naturall goodnesse in them. The birds names be these Rookes, Stock-doues, and Starlings. But of the three, the least harme I haue receiued from the Starlings, and the rather because my owne commiseration hath caused me to beare with them. The other two, for these noisome properties especially, I am troubled with. The one is, they are full of hurt, the other

*The display of vaine life.*

that they are profitable to none. The Rookes, looke whome they take an vnkindnesse against, as it is their beastly natures and properties indeed, to be noisome & troublesome to all sorts of birds, looke I say what they cannot maister single and of an euen hand, they bring in a rage and tribe of helpers, to the downfalling of them they haue conceived shrewdnesse against. The Stockdoue in like sort, when he hath laid an offence in your way, for which he looketh for your indignation and displeasure, if you but stalke at him as they say, without fire in the cock, straight his taile goeth higher then his head, giuing you a proud obeisance or malepart courtesie, which you must take for a full recompence of all your harmes. I saw this other day in a wood of my owne, one of these rancke bloued Stockdoues, breast a pheasant from his perche, as disdainfully as if himselfe had bene Lord of the wood alone. The Pheasant you know how harmlesse and generous a birde he is, hurting none, neither struing at all, but when he is compelled to resist. *Dun.* I meruaile surely how the Dove could mislike that beautifull and louely birde. *Hud* I can easily take away your wonder; because the Pheasant had better blood in his body, then the other lowring and wrie looking wretch. *Dunst.* To continue my speeches to you, to whom I meane as to my selfe, I wish you to hold fast, and make much of somewhat while you haue it, least hereafter you seeke that you had, and could not keepe where it will not be found. I am but a poore thinne Kettle, and therefore would be loath to be knocked against a thick brasse pot, whose smiting would surely prooue my breaking. I loue not to take wrong and to be threatned also. I had rather be packing while my bones be whole, then to be promised golden splents when they are broken. I like not those priuie mocks, to be made bare of my goods, and then to be pitied: the shame that is so put vpon me in my extremity, is far worse then indurate necessitie it selfe. It is a wayfaring mans propertie to make much of the pot, and neuer to let it go out of his hand when he is drie, till he haue supped it of cleane: then when he hath left it licquorlesse in a rage, to cast it against the ground. I like not while I haue ought, to be stroked and scorned together with these



these faire words, what wants thou, let me know and I will helpe thee. They that be brought downe through such simple confidence shall be raised againe at leasure, committing all to fortune, like as when a man hath foolishly overseene his foregame which was furthered by good casting, thinking to recouer the same with the muse of his wit, playing an after game at Irish. God blesse me from such mercilesse minded men, as can so lead a man into a foole his paradise, and there leaue him succourlesse. When I am tempted by any such ones busie questions or dangerous communication, it is my best and safest way, to be alwaies found in a dreame. Were I a riche man, I might speake prowd words, and haue them iustified at the full, but since I am but poore, I will speake such words as without offence may take place. *Hud.* Sithence the black mantle of the night, hath foulded vp within her darknesse this daies light, I am also contented to let the fire light of this exercise die in my hand, bearing patiently the burthen of the heauie saddle you haue fastened vpon my silly Asselike back. *Dunst.* Nay rather I beseech you I being Gods silly creature, commonly called a packhorse, suffer me to carry the last sacke to the mill. Since the multiplying of speeches to this large proceeding, haue growne out of my desire, to haue fashions and patterns restored to their wonted guise, which you haue maintained and vp-held, to stand already in a better frame: wherefore now, shew I beseech you, the right abuse your self haue obserued in matters worthy reproofe and amendment. *Hud.* If it be my rule, you desire to haue things squared by, I had rather keepe a Feruler to admonish them which corrupt the language and capacitie they haue freely giuen them to exercise, then at all to finde fault with such, who shew to haue more wit in their hands, then the other haue in their heads. It is the new fashion speach that troubleth me. *Dunst.* I beseech you sir, shew the abuse therof, for I am perswaded the singulartie or meruellous finenesse therein troubleth the whole world. *Hud.* I am contented to shew you theircriplednesse, that I haue obserued to haule in that kinde. Some speake, as if they had a mint going in their mouthes, & lack a stampe to figure their words. Others speake

*The display of vaine life.*

as though they were matching their words, as Fletchers do Arrow heads to their shafts. Others speake, as though their words were hidebound in their mouthes, and lack a mass of liquorice and Reasons of the Sunne, to loose their tounge. Others keepe their mouthes shut vp a long while, to make their words strong and forcible, on purpose to shoote birdboults. Others haue such a sharpe loose, in letting go of their words, that they are able to make you an answer, before they know your demand. Others speake so scornefully, as though they bought their words by whole-sale, and were too good to retails them againe. Other some speake their words so thick, that you must tarry the chewing them, ere you can conceiue what they say. Others speake with such a grace of morall sentences and phrases, that you would thinke that they ate no other meat but Apothegs and Dixionaries. Others keepe a schoole of manners in their mouth, euery word giuing back, to haue the other goe before. Others are as daintie of their words, as if they bought them by Haberdepois, and would keepe them till a deere yeare, that they might vtter them by Troy or grand waight. Others speake such brackish and pickled words, that they are faine to lay them a watering in the foame of their mouthes, ere they can vtter them. Others speake such high and loftie words, that they are faine to set open the broad gates of their mouthes, for the wicket is too little for their larded words to come out at. Others speake, as if there were more vowels then consonants. Others speake so short, as if their words were made of the medicine that cureth the toothach. Others speake, as if their words were made all of one liuerie, & were afraid of the state of retainers, such men haue likely the Iaundies, or ill affected liuers, as may appeare by the duskie coulour in their faces. Others speake as though they were sacrificing their words, and quartered them with their teeth, as they come out of their mouthes: those be such, as their words be euer better then their deeds. Others speake their words so graue and so sad, that you can discern nothing by them but their coulour, which is for the most part Lion tawne, into such you must digge deepe to know their meaning. Others haue such bouncing words, sent so strongly  
from



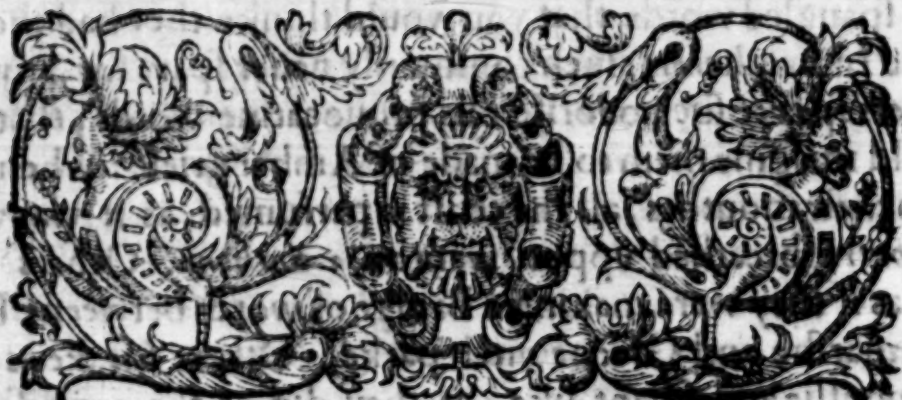
from their lungs, that they that are subiect to the falling sicknesse, had not need to stand in their way. Others speake so holily, as though their words were made of *S. Helens* beades: such tell their words as they vter them: you must take heed of those, for they are euer bored through the middest with hypocrisie. Others speake, as if they had eaten all their meate at the mill dore, and had scraped their words out of Mault dust: such when they shold speake, fall a cackling. Other some speake forked words, as if they shot them out of a Crosse-bow: it is dangerous for a tame beast to meete with such. Some speake as leasurely, as if they tarried for a winde, to bring their words from *Franckford* mart, where if the exchange prooue good, you shall be sure of a banquet of conceited words. Other some speake as if their words were made of wilde Hops: such mens tongues runne alwaies poasting before, and their wits come halting after; such a wit had *William Sommers*. Others speake such spangled words, that you would thinke they had them all at the Imbrotherers: such commonly neuer spare for any cost. Others speake such odoriferous prouocatiue words, that you would imagine them to be made of Amber griece: when such open their mouthes, all the coast is perfumed, as it was when *Cleopatra* breathed vppon wanton *Anthony*. Others tell a tale, as if they were making a Bridge of words betweene *Lambeth* marsh and *Greenewitch* parke. Others speake as blasphemousslie and Giant-like, as they did at the confusion of tounge in *Babilon*, who had bene better the doores of their mouthes had bene dammed and shut vp, then to haue prophaned the deitie with such idiot-like words, as were neither conceiued with meditation, framed with counsell, nor directed so much as with a heathen iudgement. *Dunst*. Had I not crossed my selfe, and remooued out of your circle, I had bene a dead man ere this. *Huddle*. Why man, shew me the bugge, that we may runne away both together. *Dunst*. Your worde odoriferous, hath made euery ioint of me to tremble and shake, and my haire to stare and stand vpright on my head as you see. *Hud*. How may a man keepe off a ghastly spirit, with crossing

*The display of vaine life.*

himselfe, or otherwise profit himselfe, by that ceremonie of crossing, shew me that skill for a parting blow. *Dunst.* The vertue thereof I know not, but my owne custome that I can teach you. When I meete with a strange or contrarious thing vnto me, the like wherof I haue neither scene nor heard off before, I straight take it for ominous, and to prognosticate ill-luck vnto me, which to preuent, that it creepe not vpon me,

I stand vpright, making the signe of the crosse on my fore-head, to stand me in stead of a Target to couer and defend my whole bodie.

**FINIS.**







The Argument of this booke, according  
to the Authors meaning.

**T**Hough I promised in my epistle to the Readers, to put no interdatations or distributions of my owne ignorances, betweene the authors words and meanings, whereby to enlarge or diminish their speeches, yet because there are no partition walles set vp and laid, betweene one speech and another, through out their whole discourse, I haue thought good, hoping it may be done without offence, with ground-sels of mine owne rough hewing, to deuide the floores of the roomes within this worke, for the further benefit, if it might be, of the well disposed readers. If I come short or mistake any thing herein, for lack of knowledge, being not made priue to the deuisers conceits, I desire as at the beginning, it may be pardoned of the wise and indifferent reader, he rather, because I haue not taken vpon me to ride aloft betweene the authors meanings, but altogether go about, humbly to resound vnto the world, the eccho which was beaten back vpon me from out the wood or Parke wherein these matters were talked of. Againe, though thorow the whole booke there are few words that go for nought, yet dare I not venture to expound them accordingly, as I might barely imagine them to be spoken, least I should make my selfe thereby a coactor or gatherer vp of other mens meanings, as if I were able to beat out the braines of their sufficiencies, whose experience and knowledge, I must of necessitie giue place vnto. That which I am able to performe, I offer my selfe willingly vnto, which is, to lay open such doubts as may arise to such as are not readily disposed of themselves, to labour or regard the true intent and meaning of the dialogers; who in my conceit, were altogether desirous to benefit if they could, such Gentlemen as daily seeke to murder themselves by all manner degrees of violent follies. Vntlesse in time they better respect themselves, neither this supplying plaister, nor Maister Kellie his great Elixer will be able to restore or recover them from out their

## The Argument.

dangerous consumptions, who by disorderly government, make this incurable disease also hereditarie to their children, so that the soveraigne medicine it self can give the no remedie, unlesse in time they slie the privie snares, which all sorts of enemies both sleeping and waking intend against them. As the spider with poisoned twist unscene, beguileth the silly flies, so with the deadly sting of these venomous deceivers, thorough too much outrageous follie, do Gentlemen suffer their blood, and their childrens blood, so be sucked up. The first speaker within this dialogue, is called an ancient retired Gentleman, because of his lowlie and milde kinde of living, not at all disposed to strine with the world, in a proud busie restlesse sort: the other is termed a midling or franckling. The world acknowledgeth no such degree, as they of that sort desire to be holden in, which is to be accounted more then a yeoman, and lesse then a Gentleman: such ones are said to harrow hell, to make their sonnes Gentlemen. Whereupon commeth this byword, Maister how call you him, the sonne of goodman what shall I call him. These kinde of men are instant wonderers at lewd riches, which when the cankered and malicious minded wretches enjoy in any plenty, then straight they thinke, the troth and grace of all things, consists in themselves, presuming that their children and themselves put on new natures, by attiring them beyond their birth and degree. This sort of men Palingenius tooke great displeasure at, saying; If riches and worldly dresse should make Gentlemen, then the Butcher, the franckling, the Barbar, the Fishmonger, the Sheapheard, the Tanner, the Bawde, the theefe, the Vsurer, and all of every filthy sort, whom the vnequall hand of Fortune hath exalted, might cloute out their gentilitie. But God and nature forbids such as proceed from those base conditions, adding their munes wholly unto that which can deserue no worthy laude nor praise, to attaine the gift and force deuine of gentility, which is onely atchieued thorough vertuousnesse. Good enterprises and vertuous deeds, commend unto this degree, and not the body set out with gorgeous shewes: so that the munde alone procureth gentilitie, which is an ornament to none, but to him that doth appropriate himselfe to vertue. Many of meane degree haue bodies and outward shapes bred in them thorough the force of nature, which for all that, still retaine in minde a base conceit of vertues. Neither God nor nature gines this value  
unto



### The Argument.

unto all, but deales onely bountifull herein with such, as respectiue-ly incline themselves to better their conditions. If gentilitie consisted in triumphing names and brags of riches, what lack might not be then a Gentleman? To flie slouthfulnesse, to haunt righteousnesse, to releue the distressed, to provide for the weake, to defend the iniured, by these meanes was gentilitie at the first attained. All men liued in equalitie, till vertue made the difference. Then were not men admitted to principall and greatest offices, that could gaine or oppress most. Then was not authoritie fenced in with wickednesse. It must needs be a miserable common-wealth, where the best officer shall become the worst author and maintainer of naughtinesse. It is a wofull authoritie that defendeth wickednesse. Offices were not ordained for such as could most polittickly enrich themselves, but rather for those which were likeliest to performe vnto their Prince and common-wealth best services. If nothing should be law, but the decree and pleasure of them that sit in the commanding place, what hope should any haue long to enioy it, in that certaintie and orderly frame, that gracious and wise Princes haue commanded them? Princes lawes therefore, are not to be excused according to the pleasure and commaundement of their officers, but rather according to the office and dutie, in conscience and honesty from their prince they are charged by. Gracious Princes thinke it not sufficient for themselves, to be conuersant and exercised in vertues, vnesse also they hold their principall officers in the strict obseruation of their iust and expedient lawes. If it be fit for the Prince himselfe to be deckt with iudiciall effects, outward pompe and ostentations shewes will not alone suffice to discharge inferiours duties in their offices. Such as from an high place offend in their office, no account or correction can be so straightly taken, as the qualitie of their offence meriteth, faulting against the taske imposed vpon them by their Prince, for the whole common-wealths good. Such in this discourse, were by their principall leader or chiefe worthe, clearly disfranchised from the societie or conuersation of men. The strict exercises of iustice in the magistracie, caused the Romaine Empire so long, and so notably to flourish. But when they fell at their owne lust, to dispence with lawes, shaking off moderation and abstinence, then ceased their happinesse, and after them followed a more

## The Argument.

vnchristy seed, which made an viter end of all prosperous yeares, bidding vertue in the end utterly adue, making the noble birth of their auncestours, through the staine of their villanies, a reproach vnto them, shaming them also to whome they should haue passed their blond by testament of vertues. As the body engendreth a body where nature is complete, so doth the minde beget a perfect minde, according to such perfections of vertues, as were entire in the state of vertues in the antecedent & noble worthy. By ignorant times in this place, is ment the sort & state men liued in, ere they were take with the desire of knowledge, before there was any search made into naturall causes, and the generall vse of creatures. Because there should no contention arise who that principall worthy was, that mended thus the condition of men, he nameth him not. At no hand he will allow him, that hath an eye to himselfe, without respecting the good of others, how riche or great so euer he be in the world, to be a constant man, firme in vertues, but only a proud puffin of the world, or a Pippin of S. Ioanes woad. By hypocrites, in this place are ment, such as humble themselves beyond cause towards some, on purpose to lift themselves up beyond reason, against other some. Such are said to imitate the outward habite and shape of vertues, but neuer to put on the inward abilitie of well doing. Such hypocrites, in their flattering promises resemble the deuil who offered our sauour Christ all the kingdomes of the world, to the intent to take from him (if he would haue bene tempted by him) the incomparable riches he was already possessed of. The seditious Iesuites, are here called poisoned Serpents, and hooded Friars, because they haue put on the hoods of Rome and Spaine, which are murder and rebellion, sent hither by the Pope and the King of Spaine, who are called greater Serpents then themselves. Friars haue alwaies bin cariers and recarriers of the trash of Rome, so as these Iesuits are now. By calling his dames house a chappell of ease, is meant his sextrie or vestry, wherein he was wont to bestow his holy relicks, called by the frankling the Friars demisaries and by the Apothecaries Testiculum canis. By fortunes wanton, is meant such a one, whose lust goeth ouer all things without being satisfied: such a one as is euer sick of the surfet of plentie. Fortitude is called a valiant vertue, because the couragious hart thrusteth out the blond from the shroud of the fearfull breast, to succour and strengthen the vaines



## The Argument

vaines and outward parts of the body, which are in a more readinesse to execute valorous things. By the hockie dame, is meant Vacanna, the goddesse of haruest, to whom husbandmen giue thanks, & pray for rest and quietnesse after their great and sore labours. Digestion, is called, a constant and a substantiall humor, medled in the body by opposite comixtions, the better part wherof in the end by outward & inward heat is aduanced to blond in the body, wherby life is fed and maintained. Ingratitude, especially towards parents, the enemy to all graces. Voluptuous pleasures, gnaw in sunder the sinowes of Fortitude. By the equinoxium is here meant a similitude, betweene a restless woman and the Asse, which is said in that season especially to bray twelue times in the day, and twelue times in the night. By the Phisition his foure times coming, is meant thus much: First he comes to heare his patients confession, how he disordered himselfe at the diseases entrance, whereby to finde the nature thereof, and state of the sick mans body: the second time, to minister Phisicke according to the diseased his grieve: the third time, to launch into his disease by austerenesse of phisick, to open the windowes betweene life and death: the fourth time if he chaunce to come, it is to pronounce sentence of death. By the diuers constructions of his disease, amongst his men, there is meant to be showed, the properties of the ignorant, for they euer take upon them still diuerslie, and for the most part, euery one contrary to another in opinion. Because he hated to do well, he was therefore said to be in a frenzie, and to refuse the light. Drowsie and voluptuous persons are also said to be in a drowse, or deadly sicknesse, and so to stand in need of the aire, and the light thereof. He was said to haue a dead palley all ouer his body, because it is a disease of the sinewes, weakning the strength and most effectuall parts of operation in a mans body, wholly and at once, surprising life and nature, so that death cannot be resisted in such a one. Caonia is a part of Epirus, a region in Greece, wherein is a wood called Dodoni, haunted with a multitude of Stockdoves, whereupon this proverb came, Caoniae columbae, craftie Pigeons of Caonia, because the yeare before the great preparation of ships which the Greekes made, these birdes foreseeing the downfall of the wood, fled into another country. This craftie Frankling likewise, dwelling by a harmlesse Gentleman, from whom, without doing any desert, he was sure to receiue

## The Argument.

benefit, was content to giue him check mate. But when one was coming to possesse the foresaid Gentlemans seate, which was like more straightly to looke into this churle his unworthinesse, him he calleth a Hawke, whose coming he may not abide to here tell off. Of all birdes this Dove is said to be most pruiue to the nature of a hawke, and to liue in most contempt of hawkes. Couetous men, in this place, are called the diuels Faulkners, because it is the propertie of them, when they are seized of their pray, and gotten into their tallents more then they can well gripe, or need to gorge themselves upon, yet in that while, if there come any other pray by, which is like to be within their maisterie and command, they force themselves at that also, which sheweth their cormorant desire to be snatching. Besides, from the height of their stand, they are able to make many flights, and such as by their swift and fast flying, are neither scene nor heard, till they be seized of that they pursue. The Pheasant here, his blood is praised, because it is medicinable and effectuall to many good purposes. By the Stockdoves breasting, to drine the Pheasant from her stand or pearke, I take it is meant Iack Straw, Wat Tiler, and the rest of his fellow rebels in Richard the seconds dayes, who by their rustick and rude billing at the Pheasant, would haue put back the best bloudded birde within this wood, from his high pearch, had they not bene prevented by the vertuous endenour of such an excellent worthy, as for his vertuous act at that time shewed, hath enriched many others since, to a degree of worthinesse, and that for his vertues sake. Dione is the mother of Venus, to whom chits and bawds are said to pray vnto, to ripen their young plants, and to make them slack, pliant, and ready for their haruest: and that their young heiffors may grow to use for the yoake and the paile, sooner if it were possible, then nature requireth. The other starre here meant, is called Luciferum, Venus her owne starre, to whom bawdes are wont to complaine, when they were deceiued or robbed of any of their sequestred weanlings: desiring by her light, that they may be restored to the knowledge vvhether they are: beseeching also hir aide to be reuenged of those wrongs, in as much as she hath takē them into her protection, to whom they are sworne by othe neuer to forsake that profession. By an Eunuke here, is meant an officer to keepe good rule in Gentlemens chambers, or else such a one altogether, which the bawde hath



### The Argument.

in charge, to keepe Cupids tender sacrifices inuiolated. The Bards house is called a Hine, in respect that as in a Hine all Bees are so like one another, that they cannot be discerned: so within this hine of good fellowship, there is to be found such a swarme of perfect ill conditions, that you cannot discern who is the worst. The riotor or vn-satiat body, here is called a Didopper, because the kinde of this birde delights in many changes of puddles and vncleane waters. The bitternesse of these dialoguers displeasures, is especiallie extended against those, that by excessiue riote and wantonnesse, pull downe the renoune of their ancestours, decaying thereby themselves and their children, greatly shaming besides, to see water-bearers, and such as haue done most meane and despised seruices vnto them, to become better worth, and more able to liue then these vngratious kinde of consumers. Eneas was not called a godly and an happy man, because he carried away vwith him from the destruction of Troy sixteene dissents of Grandfathers, that neuer foiled the reputations of their first ancestors, but rather chiefue, in that through his laborious and painfull vertues, he was able to restore his decayed house to former happinesse, being so blest of God, that before he died he saw a large propagation of his owne progenie and naturall blood, to flourish againe by his industrious labours. To the Gentlewomans comparison of breeding horses, I haue thought good to adde Virgils words, concerning the excelencie of their first nature. A horse saith he, from his first foaling, that is duly bred, listeth vp himselfe with such steps, gate and pace, as will euer after prooue proper vnto him. And at the first he is of boldnesse to venture and to passe ouer hard and vnkowne things, fierce then also to go against dangers, as waters, hedges, ditches, and such like. Besides, to be so instant and boate in courage, that he feares no sudden or tumultuous noise, as armour, shot, or outcries of men. Shewing further by his breath, eares, and other parts about him, such animositie, that sometime with his courageous high neighing, he seemes to fill the places round about him, and to deuide the aire neere vnto him. Afterwards, with such boldnesse you shall see him insult vpon an enemy in the field, vnder his rider, that you would imagine through the force of his generositie, he had a desire to pull the Launce or Curtelax from out the enemies

### The Argument.

hand. If there be such worthy things peculiar and proper to beasts in their first natures, let no man doubt, but there is a more deuine and effectuall force by the secret and mysticall prouision of nature, properly to descend from one worthy man to another. Where he saith, happie were the children of such destroying fathers, if they might be borne againe, I take it, he meanes their happinesse, which by new fathers may be adopted, to make good their first birth-right, whereof they were fraudulently deceiued. By that he would haue their fathers new christened againe, it is not meant by water of a new fountaine, but rather as I take it, by the mercie of God to be redeemed from that curse, which some children are said to haue giuen them in their cradles. Where he saith, there wanted vnitie betweene their parents, at their conception, it is not meant that they were not gotten without concitination, or the lifting up of both their consents: but rather that they were begotten against the grace of God, as those are that proceed from forced mariages, where wanted agreement of hearts, which is called a false and an unchristian coniunction of bodies. Where the father is said to carrie his sonnes cloak-bag, is meant such a man, as hauing gotten a reputation amongst his neighbours, to be holden and reputed honest, with the credit thereof is contented to colour and excuse to his power, his sonnes lewdnesse. It is good for the world in time, to see to the fraudulent intents of such, which carrie their sonnes cloake bagges: and also warely to looke to such prick-cocks, as put their fathers in their pockets at their pleasures. When such yong masters begin to gentle it, strifes, discentions, and lawesutes, are made rise and comber some in the world. Then haue Gentlemen, and the well disposed of all sorts, great cause to looke to themselves, and to hold these Boare pigs and Beare whelpes at the stauers end, who for all their slickt coates and smooth tongues, vnderstand not what courteous behauiour and gentle deeds meane. They that thinke to carrie candels before these young deuils, are in great danger to be stifled with their stinking snuffes. The moderate Gentlemen, that haue to do with these hoydens, shalbe sure to reape in churlishnesse, what they sowe in curtesie. By the Panacea or suppling plaster in this place, is meant forewarning rules for them, who know not how to guide themselves, and haue made themselves weake thorough



## The Argument.

rough babish pucillanimitie, that they might yet with an after-wit, strengthen themselves with that which remains, if they have not already made a bloody defect, and slaughtered themselves with that weapon that was left them by their worthy ancestors, to defend themselves. To those that haue not set themselves besides the cusion, let this teach them not to admit strange maisters and commers into their fathers houses and heritages: and that because Kites can be no good keepers of Chickens. Likewise, for those that haue medled too farre already, vntlesse there be but one way with them, and that they be past remedie to be redeemed: let I say, this caueat perswade them, that it is surer standing vpon flesh legges, then vpon wooden stiltes, and that it is surer holding with both the hands then with one. Let them further beware, that their linings provided by their friends, prooue not Tantalus his orchards, by which is signified, that there are good things comming towards men, if for want of grace they do not preuent it themselves. The whole intent of these two carefull fathers speeches, within this dialogue, hath bene to teach all sorts of men, especially Gentlemen, to beware of selfe-vill and selfe loue, prescribing remedies withall, how to keepe men from aspiring, and coueting greater things, then their likelyhoods can performe: shewing also in especiall, how inward vertues are the meanes to aduance and set men up in approoued degrees of worthinesse, and not base riches, iestures, apparell, nor hypocriticall policie, vvhich of all the rest staines them most, vvhich in place of iustice, with greedinesse practise nothing else. By loue-tales and other ordinarie matters within this booke, is ment no more but this, to shew into how manifold dangerous precipitations (by playing rex with theselues) Gentlemen in this age are fallen into. As by too gaudie and too gorgeous apparell; then vvvith voluptuous and excesse diet; then besides, with too outrageous and vvanon lixurie, vvhich they vvnaturally destroy, first their bodies, then vvngrationlie loose their soules, and last of all mercilesly, and too too unkindly, deface the name and fame of themselves, their ancestors, and whole posteritie. Now to conclude, I craue pardon at this time, in that I haue not taken the paines to deuide or distribute into seuerall parts, this diuerse discourse, neither so much as vvvith marginall notes, lead the authors meanings in some words.

### The Argument.

*The principall cause why I haue omitted so to do, is because I had no purpose from the beginning, to wrong the speakers meanings.*

*Therefore, looke vvhhat errors I haue added of my selfe, I haue thought good to let them take their owne places by themselves, hoping, such as come gentlie minded to the reading hereof, vwill allow me some liber-  
sie and pardon for a vvhile, till vwith better leisure, I may be able more fitly to satisfie them.*

**FINIS.**



**Imprinted at London by Richard  
Field. 1594.**



